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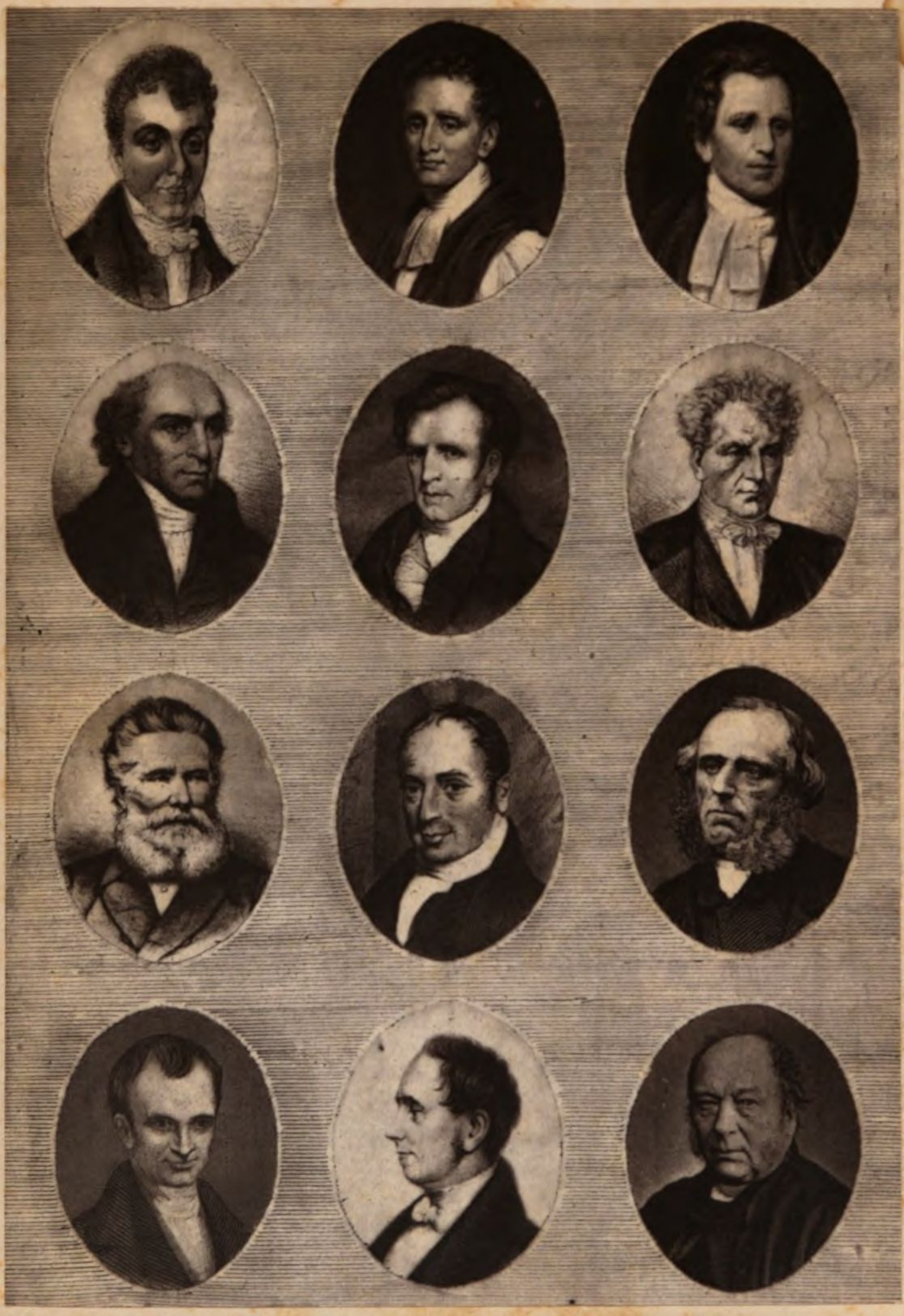

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GEORGE GOGERLY.

PIONEERS OF THE BENGAL MISSION.

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THE PIONEERS:

A NARRATIVE OF FACTS

CONNECTED WITH

EARLY CHRISTIAN MISSIONS IN BENGAL,

CHIEFLY RELATING TO THE OPERATIONS

OF THE

LONDON MISSIONARY SOCIETY.

BY

GEORGE GOGERLY,

LATE MISSIONARY IN CALCUTTA.

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Dedication.

TO THE DIRECTORS

OF THE

LONDON MISSIONARY SOCIETY.

GENTLEMEN,

Under the patronage of your Predecessors in office (all of whom are now in heaven), nearly fifty-two years ago, I was sent to Bengal as one of the first Pioneers, in connection with the London Missionary Society, in that Province.

In the present volume, I have endeavoured to give a brief but faithful record of some of the labours of those who first raised the Standard of the Cross in that extensive and idolatrous country; and, in reference to the work accomplished by the Missionaries of your own Society, I have written nothing but what I myself witnessed, or which otherwise came within my own personal knowledge.

In dedicating to you, Gentlemen, this simple tale of the labours of your first Missionaries in Bengal, I bear grateful testimony to the unvaried kindness and deep sympathy, the generous assistance and loving and judicious counsels, which, throughout my stay in India, my Brethren and I always received from the London Board of Directors.

I am, Gentlemen,

Your obliged and grateful Servant,

GEORGE GOGERLY.

(The last Pioneer of the London Mission in Bengal.)

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THE PIONEERS.

CHAPTER I.

MADRAS.

Arrival in Madras Roads—Good Mr. Loveless—First Public Service in India—First sight of Idolatry—Madras Cathedral—Monuments of Swartz and Gericke—Missionary operations in Madras—Arrival in Calcutta.

It was midnight of the 22nd August, 1819, that I stood on the deck of the ship "Surrey," then riding at anchor in the Madras Roads. The boatswain's shrill whistle had just sounded, and his hoarse voice calling, "All the larboard watch, hoy!" had scarcely died away, when other and stranger sounds fell upon my ear. Four months had elapsed since I left the shores of England, during which time my thoughts had been busily engaged on the great work before me, of conveying to the various castes of India the knowledge of salvation through a crucified Saviour. I was now in sight of the land where that work was to be carried on. Not one of its inhabitants had I yet seen, and the dim outlines of the shore could only be discerned by the bright blaze from the lighthouse ahead. Two hours before, all was confusion on board, but now all was still; the sails were furled, the crew and passengers had retired to rest, and, with the exception of

the officer of the watch, I stood alone on the quarter-deck. The sea breeze had died away, and the little air that stirred came from off the land. The night was still and sultry, and an unusual feeling of solemnity gradually crept over my mind. Before me was the land of idolatry, concerning which I had heard and read so much; and I was now to come in contact with that mighty system of superstition and cruelty which was holding millions enslaved in its bonds; to see its hateful rites, and, by the exhibition of the Truth, to contend with its dreadful power. I felt my insufficiency for this great work. Of the language I knew nothing, and but little of the character of the people to whom I was sent; but I knew they were "without God and without hope," and praying for that assistance which could alone aid, I resolved by its strength to live, and if necessary to die for their good.

With these thoughts my mind was occupied, when I was suddenly aroused from my meditations by a long, low, wailing sound proceeding from the shore. Wafted by the land breeze, in fitful cadence it rose and fell. At times it appeared like a long drawn sigh —then as a cry of grief—now like the sound of prayer —and at last, in female voices, the loud shriek of agony or despair was distinctly heard. It then gradually died away, and all again was still, except the noise of the surf dashing against the unprotected shore.

Greatly excited by these sounds, as well as by my former train of thought, I continued to pace the deck

till the morning watch was called, and the active duties of the day commenced; then, with an aching head and an anxious heart, I retired to my cabin, to prepare for my entrance on Missionary life in India.

At the dawn of day we, who had never been in India before, were astonished at seeing a number of natives approaching the vessel, apparently walking on the water. When, however, they came nearer, we found they were standing on "*catamarans*,"—a kind of boat formed of three planks of wood, fastened together by ropes made of the outer husks of the cocoanut, the centre plank being about six inches lower than the two side ones. In these frail vessels, if they may be so called, the natives carry on constant communication with the shipping in the Roads, carrying letters, or any small articles which they can deposit in their *turbans;* for the body of the catamaran being always under water, nothing that can be injured by the sea water is able to be placed upon it. By these men letters were brought on board; among which I received instructions how to proceed to Vepery, some little distance from the shore.

At noon I landed, and was welcomed by good Mr. Loveless, who gave me a most loving welcome, and with whom I remained during my short stay in Madras. The same evening I accompanied Mr. Loveless to Fort St. George, where, in a room adjoining the barracks, between fifty and sixty British soldiers were met together for the worship of Almighty God.

It was exceedingly refreshing thus to meet in this distant land, on the first day of my arrival, such a

number of pious men, many of whom had left their homes as irreligious characters, but who, in this heathen country, had been brought to the knowledge of the truth by the preaching of the missionaries. To this interesting congregation I spoke of the love of God, and "exhorted them all that with purpose of heart they would cleave unto the Lord." We continued conversing with these simple-minded Christians till the gun fired, and the tattoo began to beat; when, after singing together, we separated—they to prepare for the roll-call, and we to return to Vepery, about two miles distant.

It was the rainy season; and when we left the barracks we were exposed to a most pelting shower. Sickness was then prevailing to an alarming extent, and the cholera morbus, for the first time in that part of India, was committing most fearful ravages; the number of deaths among the natives every day being so numerous that a panic had seized the public mind, and many of the wealthy class had removed to more healthy places. We had proceeded some distance on the road, when the same mournful sounds I had heard the preceding night on board the ship, rose shrill and clear from a village which we were approaching; and soon a procession of about one hundred persons, principally women and children, carrying with them certain offerings, was seen proceeding towards an ancient temple, containing the image of an idol newly discovered by some holy Brahmin. These people I found to be the widows, orphans, and other relatives of the victims of cholera. They were smiting their breasts, tearing

their hair, and giving vent to their sorrows in strong cries and tears. Approaching the temple, their cries became louder, till, apparently frantic with grief, they cast themselves down before the door where the idol could be seen, and, striking their heads on the ground, vehemently cried for mercy, and implored that the dreadful cholera might be removed from their midst. Poor creatures! they knew no better—they had never heard of Him who "maketh sore and bindeth up; who woundeth and his hands make whole;" nor of that blessed Saviour who was anointed to bind up the broken-hearted, to comfort the mourner, and to give the garment of praise for the spirit of heaviness.

This was my first view of idolatry in India, and truly dreadful did it appear. I had read and heard much of idol worship, but the frantic cries and earnest prayers presented to this dumb idol, produced a feeling in my heart altogether different to what I had hitherto experienced. I had now come in actual contact with the monster Hindooism; and I saw at once how fearfully powerful it was, and how unable in my own strength I was to contend with so formidable a system —the enemy both of God and man.

Returning to the house of the excellent missionary, a scene of calm devotion presented itself, which appeared in wondrous contrast to that which we had just witnessed. All the members of his family, together with several Christian friends who had come to welcome the strangers, joined in the evening worship. Sweet was the song of praise then sung, and earnest the supplications which were presented at the throne

of Grace; and a feeling of gratitude to God for His unspeakable gift filled every heart, as we retired to rest in the enjoyment of that peace which passeth all understanding. Thus ended my first day's residence in India.

On the following day I was taken to see some of the principal objects of attraction in the place. First to St. Mary's Church, in the Fort, where are the marble monuments erected by the East India Company in memory of those two devoted missionaries, Swartz and Gericke, the pioneers of the South Indian missions.

The former laboured in Tanjore for fifty years, and obtained the confidence and esteem of all who knew him, both among Europeans and natives. Even Hyder Ali, the determined enemy of the British, entertained such an exalted opinion of this devoted missionary that he would not permit his troops to molest him; but, in the instructions to his officers, gave special commands that they were to "permit the venerable FATHER SWARTZ to pass unmolested, and show him respect and kindness, for he is a holy man and means no harm to my government."

Although greatly opposed to the introduction of missionaries to any part of India, yet convinced of the benefits conferred upon the South of India by the labours of these excellent men, the East India Company prepared and sent to Madras the two marble monuments referred to; the inscriptions on which testify to the general respect in which they were held by all classes, and to the holy and blameless character of their lives.

Notwithstanding this honourable testimony to the value of missionary labour, strange as it may appear, the same Court of Directors refused to give Protestant Missionaries leave to enter any part of India under their control. The few clergymen who went out, such as Henry Martyn, Corrie, and others, who afterward became most devoted missionaries, were sent out as military chaplains. When the Charter of the East India Company was renewed in 1813, it was proposed in the House of Commons to introduce a clause, whereby Christian missionaries might be permitted to proceed to any part of India, there to educate and evangelize the natives. The Board of Directors most strongly opposed this measure; and their influence was so great that, although they could not prevent the clause being carried, they endeavoured to nullify it by inserting, that no captain of a vessel, under severe penalties, should convey to India any missionary without receiving from the India House a special license. Such a license, therefore, I had to obtain before I was permitted to leave England; and I had also to find securities to the amount of £500 for my good behaviour in India, and that in my intercourse with the natives I should not utter a word to weaken the authority of the British Government among the various castes and religionists of the East.

Leaving St. Mary's Church, my kind friends next introduced me to the Mission establishments belonging to the Church, Wesleyan, and London Missionary Societies. All were in active operation. Schools

were well attended; printing-presses were sending forth translations of the Sacred Scriptures in the Tamil, Teloogoo, and Canarese languages; Christian Churches were being formed among the natives, and addresses in the vernacular tongues were delivered every day. A good spirit of brotherly love existed among the different denominations, all of which were striving to advance the glory of God in the conversion of the heathen.

Having spent a week of unalloyed happiness in Madras, and having learnt much to prepare me for my future labours in Bengal, my wife and I re-embarked on board the "Surrey," and soon entered the river Hooghly. On arriving at Diamond Harbour we left the ship, and proceeded in a native boat to Calcutta. During the short voyage we came in contact with several dead human bodies, floating down with the tide—to us a most sickening sight, but one with which the boatmen seemed quite familiar; for the horror expressed by us only called forth from them loud peals of laughter. Arriving at Champall Ghaut, then the principal landing-place in Calcutta, we found our way to the house of the Rev. H. Townley, who received us most kindly; and we at once proceeded to prepare for our work in the capital of Bengal.

CHAPTER II.

CALCUTTA.

The Black Hole of Calcutta—Good brought out of Evil—Battle of Plassey—State of Religion in Calcutta in 1819—Mistaken Views of the Bengal Government respecting Missions—Voluntary Efforts in England to send the Gospel to India.

In endeavouring to state the moral condition of Calcutta at the time of which I write, and to ascertain what efforts had been made for the spiritual good of the inhabitants, allusion is needful to the painful tragedy of the "Black Hole," as from that circumstance arose the immediate establishment of the British power in India; which, although it has been exceedingly remiss in discharging the duties connected with its responsibility, must ultimately prove to be the greatest blessing which God could bestow upon that vast empire.

The story of the "Black Hole" has been often told, and the facts are familiar to most readers; still it will not be irrelevant to this brief history of the Bengal Mission to mention the leading incidents, as it shows how wonderfully Almighty God can bring lasting good out of apparent evil.

In 1756, Suraj ad Dowlah, Nawab of Moorshedabad,

invaded the little British settlement of Calcutta with a large army of horse and foot. To resist this mighty force was impossible, and the Nawab became master of the place. The whole of the English population, men and women, amounting to 146 in number, including Mr. Holwell, the governor, were confined in the Black Hole prison. It was about eight o'clock on a close, sultry night in Bengal, when these unhappy persons, exhausted by continual exertion and fatigue, were thus crammed together in a dungeon only eighteen feet square, enclosed by dead walls to the east and south, and by a wall and close-shut door to the north; two windows opening to the west, strongly barred with iron, being the only quarter from whence they could receive any fresh air. In this fearful prison they continued all that sultry night, experiencing agonies caused by suffocation and raging thirst such as cannot be described. By eleven o'clock most of the ladies and one-third of the whole number were dead. In vain were the guards implored for water, or urged by the wretched survivors to fire upon them and thus end their sufferings. The orders of the Nawab dared not be disobeyed. When the morning broke and the door was opened at six o'clock, by command of the Nawab, only twenty-three out of the 146 English prisoners remained alive, and these in so debilitated a state as to be scarcely able to move. The bodies of the dead were dragged out by the native soldiery, and thrown promiscuously into a ditch, which was afterwards filled up with earth.

Upon the spot where this cruel tragedy took place,

I have frequently stood, and called to mind the text, "The wrath of man shall praise thee." Had it not been for that event, the East India Company might never have obtained territorial possession of the land; but might have remained, as it was, a Company of Traders, dwelling, by the sufferance of the Great Mogul, in a country where large gain could be obtained. But God had designed otherwise; and a few months afterwards, on the field of Plassey, a fearful retribution was experienced by the Nawab, who was not only defeated and ignominiously driven from his throne, but was cruelly murdered by his own people. From that date India has gradually succumbed to British prowess; till the various peoples in that immense empire have been placed under the righteous rule of Queen Victoria, and the treasures of European science and literature have been opened out before the awakening mind of India, and the glorious Gospel of the grace of God extensively made known.

Within a few days of my arrival in Calcutta, I became acquainted with the fact that missionaries had nothing to expect in the way of encouragement, either from the Government or the European inhabitants of the place. The morality of the latter was of the most questionable character, and the presence of the missionary was a check on their conduct which they did not choose to tolerate; whilst the officers of the Government looked upon them with suspicion. Both parties did all in their power to make them appear contemptible in the eyes of the natives; describing them as low-caste people in their own country, and quite

unfit to hold conversation with the learned Brahmins, or even to teach the ignorant Soodras of the land.

I found that for the moral and spiritual benefit of the European residents and their country-born descendants, there were two Episcopal churches and one Presbyterian; the ministers of which were chaplains, liberally supported by the Government. Owing to a Bishop (Dr. Middleton) having been recently appointed, one of the Episcopal churches was dignified with the title of Cathedral, whilst the other was called the old, or Mission church.

Besides these churches there was one Armenian, one Greek, and two Roman Catholic churches—the latter attended principally by Indo-Portuguese. One Dissenting chapel alone existed. It was in a crowded part of the town, called Bow Bazaar; and twice on the Sunday one of the Baptist missionaries from Serampore preached there to a small congregation of European and country-born Christians. For the natives, either Hindoo or Mohammedan, no means of religious instruction was provided: idol temples were in almost every street, and idolatrous orgies, of the most abominable character, were seen and heard both day and night, even under the windows of the Government-house; while no effort was made, either public or private, to bring to notice the civilizing influences of the Gospel of Christ. The Christian Sabbath was publicly desecrated by the rulers; all the Government out-door work, such as house and ship building, etc., being as regularly done on that day as on the other days of the week.

The introduction of missionaries into Bengal was looked upon as a most dangerous experiment; since it was thought that it would excite the prejudices and alarm the fears of the Hindoos, lest their religious customs should be invaded, their caste threatened, and Christianity forced upon them. Nearly the whole of the Sepoys, or native troops, consisted of high-caste men; the Government, therefore, knowing the irritable character of the army, trembled lest the imprudence of missionaries, in forcing the claims of Christianity on the attention of the soldiery and others, might call forth their idolatrous zeal, and lead to mutiny and to the destruction of British power in India. In consequence of this fear, no native Christian was permitted to join the ranks of the army; and when, through ignorance, such an event did actually occur, as soon as it became known, the *culprit* was immediately expelled: and this was done by professed Christian officers, with the sanction and advice of a professed Christian Government! "Leave the natives alone," was the language both implied and expressed; "we want their country, their services, and their wealth; but as it concerns their religious faith, we have nothing to do; they act according to their own shasters; we have no right or intention to interfere, and we will permit no one else to do so." To show their sincerity in this declaration, the Government took under their special care the principal temples in the country, and administered their revenues for the payment of the priests and other officials attached thereto.

Two educational institutions had, however, just been

established in Calcutta by the Government—one for the sons of wealthy Hindoos, called the Hindoo College, and the other for Mohammedans, called the Madrissa—in which instruction in English, Sanscrit, and Persian was given; but everything connected with Christianity was carefully excluded, and the very name of Christ was never uttered. For the great mass of the inhabitants, not in Calcutta only but throughout the country, with the exception of a few vernacular schools in Hooghly, nothing whatever was done to elevate their minds, or to improve their social or moral condition; they were suffered to live in a state of the most debasing idolatry, and of the grossest sensuality, without one effort being made to rescue them from their degraded state. This noble but thankless task the missionaries undertook, and without receiving aught from the public treasury, but sustained alone by the free-will offerings of the religious public at home, they have already accomplished a work so great, that the ultimate result will be, by God's grace, the entire deliverance of India from ignorance, superstition, and idolatry, and the raising of it to a level with the most favoured countries of the world. This consummation may be distant, but it is sure. "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, it will surely come, it will not tarry."

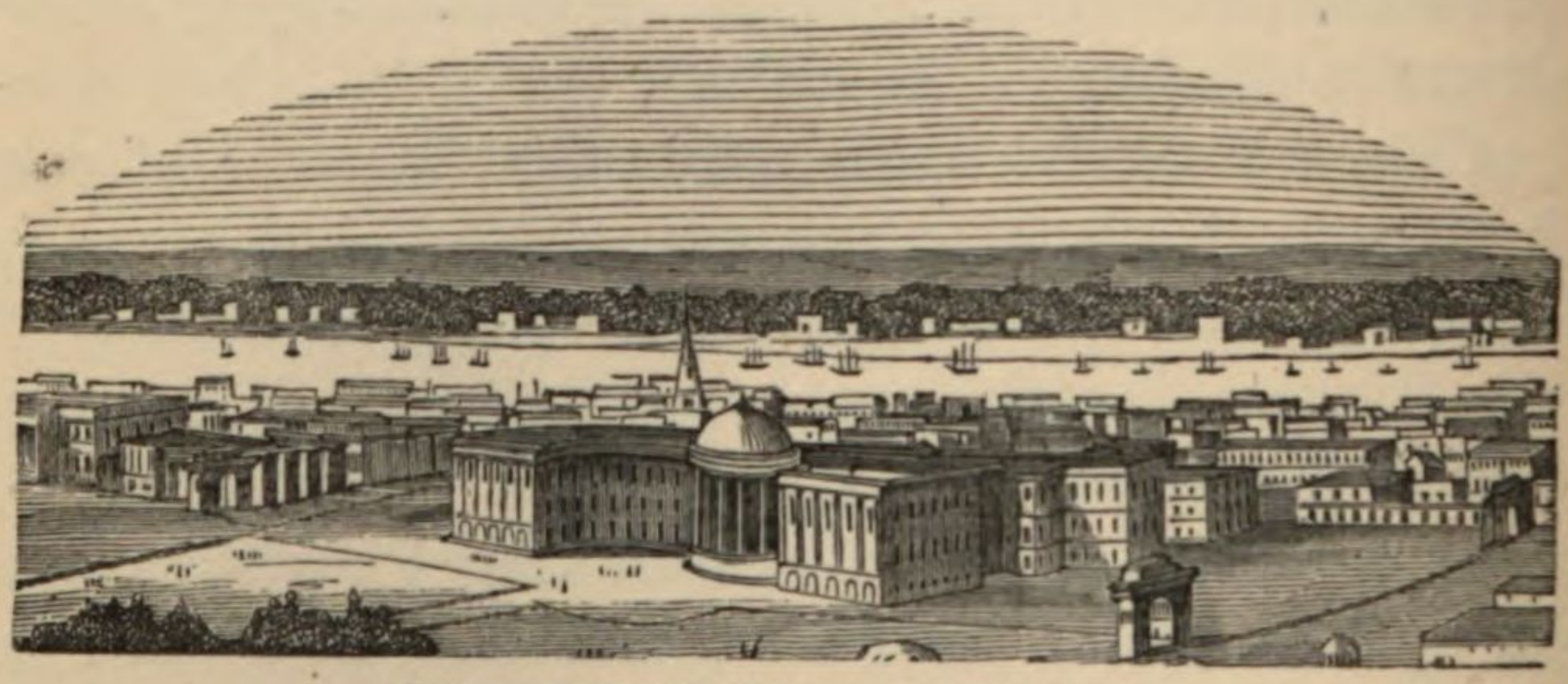
Having brought out with me from England a printing-press and a good supply of types, our office was at once put in operation, and a variety of tracts and school books in the Bengalee and Hindostanee

languages were soon put in circulation. Every spare moment of my time was occupied in acquiring the native language; and after twelve months' hard study, I was able to commence public speaking in the vernacular tongue.

No regular preaching stations were then established; but in the evening of every day, as soon as the printing office was closed, I accompanied Mr. Townley, the senior missionary, to the quiet suburbs of the city, and there standing on some elevated spot, we spoke to the people, who soon gathered about us in large numbers, concerning "Jesus and the resurrection." The doctrine to them was entirely new; the great majority of our hearers never even having heard the name of Him, who gave His "life for the world." We changed the scene of our labours continually, and so surrounded the city, penetrating the country in every direction for four or five miles.

Objections innumerable were raised by some of our hearers, and a spirited conversation would, at times, detain us till nearly ten o'clock at night. Amongst the Hindoos, *indifference* to the subject of religion was constantly manifested; but amongst the Mohammedans, *hatred*, most bitter, against Christ characterized all their remarks. The former invariably insisted that all religions were equally good, and would all end most happily; illustrating this common dogma by saying,—one man would come from Juggotnath in the South, another from Dacca in the East, a third from Burdwan in the West, and a fourth from Benares in the North, and each, walking in a direct line, would

all meet at last before the Government House in Calcutta. Satisfying their minds with this line of argument, they would then retire, repeating the names of some of their gods. The Mohammedans, on the contrary, haters of idolatry, used towards our blessed Saviour the most opprobious epithets, and spoke of Him in the most insulting terms, adding that all who trusted in Him would assuredly be sent to hell; they generally closed their arguments with the Mussulman's battle cry,—"There is no God but God, and Mohammed is his prophet."



GOVERNMENT HOUSE, CALCUTTA

CHAPTER III.

PIONEERS OF THE CHURCH MISSION.

Rev. David Brown—"Is it Sunday?"—Dr. Claudius Buchanan—Visit to the Temple of Juggernaut—Henry Martyn—Journey to Persia—Death at Tocat—Bishop Middleton—His sudden death—Archdeacon Hawtayne—Bishop Heber—His deep interest in Missions—Bishop James—Bishop Turner—Bishop Wilson—His devotedness and piety—Bishop Cotton—Bishop Corrie—Archdeacon Dealtry.

BEFORE proceeding with the narrative of missionary work in Bengal at the period of my arrival, it will be necessary to glance briefly at the labours of those Pioneers in the Missionary army who had already gone before; and while this narrative records more particularly the events connected with the efforts made by the agents of the London Missionary Society, reference must be made also to those noble and heroic men, belonging to other sections of the Christian Church, who were the first to face Hindooism and other forms of heathen superstition, to the sacrifices they were called to make, and to the trials which they had to endure.

THE REV. DAVID BROWN, who arrived in Calcutta in 1786, as a chaplain in the East India Company's service, was one of the first pioneers of missionary

effort in Bengal. Although principally engaged in attending to the spiritual wants of the English population, Mr. Brown had a heart filled with missionary zeal; and having acquired a knowledge of the native language, he held frequent conversations with the more intelligent Hindoos, and exerted all his influence with his English congregation to spread abroad the knowledge of the truth.

To show the state of European society in Calcutta at that time, the following extracts from the life of this good man will be found interesting:—

"The Lord's day, that distinguishing badge of a Christian people, was nearly as little regarded by the British as by the natives—the most noted distinction being hardly more than the waving of the flag at head-quarters; excepting as it was the well-known signal for fresh accessions of dissipation. In short, it would now hardly be believed in Calcutta how the Sunday was openly neglected at that time.

"Some instances might be adduced that are absurd, others ludicrous. 'Is it Sunday?' 'Yes; for I see the flag is hoisted,' was the rather customary breakfast language, on the Lord's day morning. A lady, on being spoken to upon her utter disregard of that day, maintained that she always religiously observed it, 'for,' said she, 'every Sunday morning I read over the Church Service to myself, whilst my woman is dressing my hair!' Another lady, being urged to attend divine service, said that although she had resided more than twelve years in Calcutta, it had been out of her power during all that time to go to church, because she had

never had an offer from any *beau* to escort her there and hand her to a pew! One lady, who was a great stickler for her own personal religious duties on the Sunday, judged, nevertheless, that it would be absurd to restrain her husband's daughter from her usual employ, since she was the child of a native mother, and could be no better than the Hindoos, and therefore ought to work, the same as they, on Sundays, equally with any other day."

DR. CLAUDIUS BUCHANAN, who landed in Bengal in 1790, was another missionary pioneer in connection with the Church of England. His interesting journeys to Juggernaut, Tanjore, Goa, Cochin, and Candenad, the residence of Mar Dionysius, the Metropolitan of the Syrian Church in Malabar, are recorded in his well-known "Christian Researches in the East."

Earnest and indefatigable in all that he undertook, and with a keen eye to the defects of European civilization and influence on the one part, and of the degrading character of Hindoo superstition on the other, Dr. Buchanan brought a noble heart and vigorous mind to the help of the missionary enterprise. Having made himself thoroughly acquainted with Syriac and other languages, he visited all the churches of the ancient Syrian Christians of Malabar; endeavouring to arouse their energies, from the feeble indifference into which they had fallen, to a true realization of the life-giving influences of that blessed Gospel in which they professed to believe.

He it was, also, who first described the horrors of

Juggernaut, then new to the British public. In order to be an eye-witness of the cruelties attendant upon the rites of that Indian Moloch, Dr. Buchanan, in 1805, paid a visit to the celebrated temple of Juggernaut, in Orissa, at the time of the annual festival. He was the first Christian minister from Bengal who had seen the abominations of the place; and his description is so painfully interesting, and gives such a vivid picture of the horrors of Hindooism as openly practised at that period, that it cannot be realized better than by a few extracts from his journal.

"We know," he writes, "that we are approaching Juggernaut (and yet we are more than fifty miles from it) by the human bones which we have seen for some days, strewed by the way. At this place we have been joined by several large bodies of pilgrims, about 2,000 in number, who have come from different parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march; travelling slowly, in the hottest season of the year, with their wives and children. Some old persons are among them, who wished to die at Juggernaut. Numbers of people perish on the road, and their bodies remain unburied. On a plain by the river, near the Pilgrims' Caravansery at this place, there are more than a hundred skulls. The dogs, jackals, and vultures seem to live here on human prey. These foul, obscene animals will not leave the body till we come close to them; the vultures exhibiting a shocking tameness. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death

in some shape or other. Surely Juggernaut cannot be worse than Buddruck."

In view of the high tower of Juggernaut's temple, he says, "Many thousands of pilgrims have accompanied us for some days past. They cover the road, before and behind, as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view at a great distance. When the multitude first saw it, they gave a shout and fell to the ground, and worshipped. I have heard nothing to-day but shouts and exclamations, by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people, like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted, to prevent them from entering the town until they have paid the pilgrim's tax. I passed a devotee to-day, who laid himself down at every step, measuring the road to Juggernaut, by the length of his body, as a penance of merit to please the god."

Two days after, he writes: "I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may truly be compared with the valley of Hinnom. The idol called Juggernaut has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him, by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan.

"Two other idols accompany Juggernaut, namely, *Boloram* and *Shubodro*, his brother and sister; for there are three deities worshipped here. They receive equal adoration, and sit on thrones of equal height. This morning I viewed the temple; a stupendous fabric, and truly commensurate with the extensive sway of the 'horrid king.' As other temples are usually adorned with figures emblematical of their religion, so Juggernaut has representations, numerous and various, of that vice which constitutes the essence of his worship. The walls and gates are covered with indecent emblems, in massive and durable sculpture. I have also visited the sand-plains by the sea, in some places whitened by the bones of the pilgrims; and another place, a little way out of the town, (called by the English *Golgotha*), where the dead bodies are usually cast forth, and where dogs and vultures are ever seen."

The grand Hindoo festival of the *Rath Jatra* he thus describes: "I have returned home from witnessing a scene which I shall never forget. At twelve o'clock this day, being the great day of the feast, the Moloch of Hindosthan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. It continued for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance. All eyes were turned towards the place, and behold a grove advancing! A body of men, having green branches,

or palms, in their hands, approached with great celerity. The people opened a way for them; and when they came up to the throne, they fell down before him that sat thereon, and worshipped; and the multitude again sent forth a voice, like the sound of a great thunder. But the voices I now heard were not those of melody, or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers; but their voices were rather a yell of approbation, united with a kind of hissing applause. I was at a loss how to account for this latter noise, until I was directed to notice the women, who emitted a sound like that of whistling, with the lips circular, and the tongue vibrating—as if a serpent would speak by their organs, uttering human sounds.

"The throne of the idol was placed on a stupendous car or tower, about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage, painted black, with a distended mouth of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow colour. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their trappings, which sounded musically as they moved.

"I went on in the procession close by the tower of Juggernaut, which, as it was drawn with difficulty, 'grated on its many wheels harsh thunder.' After a few minutes it stopped. And now the worship of the god began. A high-priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people, who responded at intervals in the same strain. 'These things,' said he, 'are the delight of the god. His car can only move when he is pleased with song.' The car moved on a little way and then stopped. After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower, as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to smile when the libation of blood is made. The people threw 'cowries,' or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried to the Golgotha, where I have just been viewing his remains."

He subsequently adds: "The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case, but she died in a few hours. This morning, as I passed the place of skulls, nothing remained of her but her bones."

The worship of Juggernaut is not confined to Orissa, although that is its principal seat; but in all the large towns of Bengal its abominations exist. At Aldeen, near Serampore, there is a large temple, and thousands of pilgrims resort there, obtaining as much merit as if they had gone to Orissa.

Some few years after the events above related, Dr. Buchanan was staying with the Rev. D. Brown, at Aldeen, when he was again an eye-witness to the wickedness connected with this festival. Mingling with the crowds of natives were some white men, who were most earnestly entreating the people to turn from dumb idols to the worship of the true God. These were the Baptist missionaries. On this subject he writes:—

"I sat down on an elevated spot to contemplate this scene; the tower of blood and impurity on the one hand, and the Christian preachers on the other. I thought on the commandment of our Saviour, 'Go ye, teach all nations.' I said to myself, 'How great and glorious a ministry are these humble persons now exercising in the presence of God! How is it applauded by the holy angels who have joy in heaven over one sinner that repenteth; and how far does it transcend the work of the warrior or statesman, in charity, utility, and lasting fame!' And I could not help wishing that the representatives of the church of Christ in my own country had been present to witness this scene, that they might have seen how practicable it is to offer Christian instruction to the poor benighted Hindoos."

While Dr. Buchanan was thus engaged, two other pioneers, belonging to the Church of England—Henry Martyn and Daniel Corrie—arrived in Calcutta. Although sent to Bengal as chaplains, both of these devoted men were so thoroughly imbued with a missionary spirit, that they at once commenced the study of the native languages, and entered upon that career which so greatly advanced the infant cause.

Henry Martyn—a name greatly beloved—arrived in Calcutta on the 1st of May, 1806, and received a hearty welcome from the Rev. David Brown, then at Aldeen, a village about fourteen miles from Calcutta. In the grounds of his house was a deserted pagoda, fitted up as a library, in which were placed a bed and other conveniences; and here Henry Martyn took up his first abode in India; and the place which was once consecrated to the service of idol worship, was thus occupied by a Christian missionary, and the din of idol music was exchanged for the sounds of prayer and praise.

In the vicinity of the pagoda, he witnessed with horror the cruel rites and debasing idolatries of the Hindoos. The blaze of a funeral pile caused him one day to hasten, and endeavour, if possible, to rescue an unfortunate woman from the agonies of a fearful death; but she was consumed before he could reach the spot. In a dark wood, at no great distance from Aldeen, he heard the sound of the cymbals, gongs, and drums, summoning the poor ignorant natives to the worship of devils—sounds which pierced his heart; and before a black image, placed in a temple, with lights burning

around it, he beheld his fellow-creatures prostrating themselves with their foreheads to the earth,—a sight which he contemplated with an overwhelming compassion. "I shivered," he says in his journal, "standing as it were in the very neighbourhood of hell."

Appointed to the station at Dinapore, Henry Martyn left Aldeen, and proceeded up the Ganges, devoting all his time whilst on board his *budgrow*, or native boat, to the study of Sanscrit, Hindostanee, and Persian. After labouring at Dinapore for two years, his health, always delicate, began seriously to give way; and hoping that a sea voyage and change of climate might tend to his recovery, and also that by dwelling among the learned men of Persia, he might be able to furnish a correct translation of the New Testament in that language, he returned to Calcutta, whence he embarked on board a vessel bound to Bushire, where he arrived on the 30th of May, 1809, in renewed health, and with the most sanguine hopes of success in his mission.

Having obtained letters of introduction to the British Ambassador, and other influential persons, he writes: "Our Persian dresses are now ready; and to-morrow we start off for Shiraz. The dress is composed of stockings and shoes in one; next a pair of large blue trousers, or else a pair of huge red boots; then the shirt; then the tunic, and above it the coat—both of chintz,—and a great-coat. I have described my own dress, most of which I have on. On the head is worn an enormous cone, made of the skin of the black Tartar sheep, with the wool on. If, to this description of my dress, I add that my beard and moustache have been

suffered to vegetate undisturbed ever since I left Dinapore; that I am sitting on a Persian carpet, in a room without tables or chairs; that I bury my hand in a dish of *pilaw*, without waiting for spoon or plate,—you will give me credit for being an accomplished Oriental." On arriving at Shiraz, he was permitted to have an interview with the Shah and the Princes of Persia, and received permission to remain in the city to prosecute his work. He was also introduced to the most learned Moollahs and Moonshees connected with the court.

In the work of translating the New Testament into the Persian language, Mr. Martyn now threw his whole soul; but devoted a certain time every day in enforcing the claims of Christianity, either in public lectures or private disputations. In this work he had to encounter the fiercest opposition, and all the prejudices and fanaticism of the strictest sect of the Mohammedans; and had it not been that he was an acknowledged British subject, and the friend of the British Ambassador to the court of Persia, it is more than probable that he would have fallen a victim to their rage. The great subject of dispute was the Divinity of Christ. On one occasion, when he was asked by the Moollahs whether he considered Christ to be the Creator of the world, and having boldly declared that such was his undoubted belief, they raised the cry of "blasphemy," and putting their fingers in their ears, spat on the ground, and used the most opprobrious terms of abuse both against Christ and his servant.

Scenes like this occurred continually; and not having

a Christian friend near to sympathise with him, and encourage him in his work, his gentle spirit almost broke under the severe trials through which he was daily called to pass. In this deep distress he wrote in his journal,—

"If on my face, for Thy dear name,
Shame and reproaches be;
All hail, reproach, and welcome shame,
If Thou remember me!"

In this state of warfare and constant mental anguish Henry Martyn persevered in his laborious efforts, until he had completed the translation of the whole of the New Testament, and had transmitted the manuscript to Calcutta to be printed. Then a reaction took place; and the excitement caused by the translation having ceased, he gave way to lowness of spirits, which seriously affected his health, and a violent fever supervening brought him very near to death. Feeling that his work in Persia was now done, he imprudently determined to return to England by way of Constantinople; and joining a cafila, under the guidance and command of a Tartar named Hassan, he left Shiraz for Tabreez, which journey occupied eight weeks. The inconveniences connected with this mode of travelling —sleeping sometimes in stables, sometimes in the open air, with exposure to the sun and rain, and food of the coarsest kind, added to his distress and weakened his frail body; whilst the fever which had been consuming him for some time, together with the toil and misery of his forced march, was daily aggravated by the reckless haste and brutal indifference of his Tartar guide,

who hurried him forward at the full speed of his horse, when his wearied frame and shattered nerves stood in need of rest and refreshment.

Under these accumulated trials he rapidly sunk; and on the 16th Oct., 1812, on arriving at Tocat, Henry Martyn breathed out his gentle spirit in death. His body was buried in the grounds of an Armenian convent. Thus, at the early age of 32, one of the most promising pioneers of the missionary work was cut off; but not before he had bestowed on Persia a lasting blessing, by giving its inhabitants, in their own language, the glorious Gospel of the blessed God.

The Bishops of the Episcopal Church in India were necessarily among the pioneers of Bengal missions. BISHOP MIDDLETON, the first protestant bishop in India, arrived in Calcutta on the 28th of November, 1814. In the first episcopal charge ever delivered in India to the clergy, at which I was privileged to be present, he urged on them the great importance of studying the languages of the people, and, besides their ministrations to the Europeans, of embracing all opportunities of making known to the heathen the Gospel of the grace of God. Bishop Middleton was the founder of the Bishop's College in Calcutta, established exclusively for the purpose of training young men for missionary work. Since its foundation a great number have been ordained, and sent to different parts of the country, where they are still engaged in the various departments of missionary labour.

The sudden death of this excellent prelate filled all

the European inhabitants of Calcutta with grief and dismay. Between five and six o'clock on the 8th of July, 1822, the Bishop, in excellent health, with his lady, went in an open carriage for their usual evening drive. Not more than five minutes after leaving his palace, whilst turning a corner leading to the Course, (the general promenade), a sunbeam smote him on the forehead, and he fell backwards in the carriage, as though struck by a cannon ball. He never spoke again. The carriage was rapidly driven back, and the most eminent medical men were in immediate attendance; but it was too late—*the Bishop was dead!* These fatal sun-strokes seldom occur at so late an hour of the day, and therefore the consternation of the public was correspondingly great.

The next day the funeral took place, and such a scene had never before been witnessed in Calcutta. To show respect to the lamented deceased, every house of business and all the public offices were closed, and almost every European in the city joined in the procession which followed him to the grave. The Archdeacon, the Rev. Mr. Hawtayne, officiated, first in the cathedral and afterwards at the grave; and his feelings were so overcome, that it was with the greatest difficulty that he was able to read the beautiful and solemn service for the dead. *He went home to his house to die!* for although he survived the Bishop some short time, he never recovered from the shock, but gradually sunk into an early tomb!

Both the Bishop and his Archdeacon were men of profound learning; the former being the author of

some works on Greek criticism, while the latter was a hard student of Sanscrit and other oriental languages.

Bishop Middleton was followed in the episcopate, in October, 1823, by the loved and sainted REGINALD HEBER, who will be remembered as long as Christian missions last, if by nothing else, by his beautiful hymn, commencing—

"From Greenland's icy mountains,
From India's coral strand," etc.

His great desire for the promotion of missionary objects throughout his vast diocese, which then included the whole of continental India under British rule, with the islands of Ceylon, Malacca, Singapore, and Penang, is manifest in almost every page of his deeply interesting Journal, which has been published, as well as in his numerous letters which appear in his Memoirs.

This excellent divine, beloved by all, whilst actively engaged in the duties of his exalted station, was suddenly cut off in the full vigour of manhood. During his first episcopal visitation to the South of India, on the 3rd of April, 1826, after preaching, and administering the Lord's Supper, he retired to enjoy the luxury of the bath; whether he was seized with cramp or apoplexy could not be ascertained, but when his friends, alarmed at his absence, entered the room, he was found *lying dead* in the water. And in this sudden manner, the *second* English Bishop of Calcutta passed away!

Bishop Heber was succeeded by DR. JAMES, who arrived in Calcutta in January, 1828. He was a

gentleman of great suavity of manners, and of earnest zeal in the cause of truth, and entered upon his official duties with a determination to devote all his time and talents to the great object of advancing the kingdom of Christ. His hopes and wishes for that end were, however, not gratified; for he soon sank under the deadly influence of the climate, and after a very brief period (in August of the same year), he yielded up his spirit to God. So the *third* prelate passed away!

Dr. Turner was appointed to succeed Bishop James. When he arrived in Calcutta, in 1829, he was in perfect health, and anticipated, as did all who knew him, a long life of usefulness in the important field of labour to which he was called. But it pleased God to disappoint the expectations of his servant. Before Dr. Turner had well entered upon his episcopal duties, yet having remained in India long enough to make himself beloved by all who knew him, he fell, like his predecessor, a victim to the climate, and died in the year 1831, in the very prime of life. And so, within eighteen years, the *fourth* Bishop of Calcutta passed away!

The next Bishop was Dr. Wilson, formerly Vicar of Islington, who enjoyed a continuance of health and vigour longer than that of all the other bishops together. During his long residence in India, he exerted all his influence in aid of the missionary cause. He was a man of decided piety, and truly devoted to God and the good of souls. His sermons,

episcopal charges, and letters, all breathe the spirit of the Divine Master, and his one anxious desire was that all men should be brought to the knowledge of the truth. He built the new cathedral, which is now one of the principal objects of attraction in the great city. After living many years, beloved by persons of all denominations, he was taken to his rest on January 2, 1858, dying in the midst of his clergy and friends, who all deeply mourned his loss.

Prior to the arrival of Bishop Wilson, the doctrine of Caste was tolerated in the churches in the South of India; those belonging to the higher castes refusing to partake of the Lord's Supper with those of a lower grade. This anti-Christian conduct was destructive of all true fellowship and spiritual vitality. To this ungodly state of things the Bishop determined to put a stop; and although he knew that great offence would be given, he felt that the purity of the churches under his episcopal charge demanded the measure. Careless, therefore, of any immediate unfavourable consequences, he issued a decree that the evil should at once cease. This decree swept through the churches like the blast of a hurricane, and though it drove many high-caste persons away, it established instead truth and righteousness, and made rich and poor, Brahmins and Pariahs, alike equal in the Church of Christ.

ARCHDEACON CORRIE, afterwards Bishop of Madras, was one of the most devoted pioneers in the missionary work. A fellow-student of Henry Martyn, he

possessed the same longing desire for the conversion of the heathen; and although his official duties as one of the East India Company's chaplains, compelled him to give the best of his time to the service of the civil and military stations to which he was attached, he mingled with the Hindoos as far as possible, and being fully acquainted with their language, was the means of turning many from dumb idols to the worship of the living and true God. This excellent and greatly beloved prelate, when about to preside at a missionary meeting, was seized with apoplexy, which terminated in his death on the Sunday morning following, 5th February, 1837. Thus, after labouring more than thirty-one years in India, he passed from a Sabbath on earth to the glorious Sabbath of heaven.

ARCHDEACON DEALTRY, who succeeded Dr. Corrie as Bishop of Madras, was also deeply imbued with a missionary spirit, and did all in his power to advance the sacred and important work.

The CHURCH MISSIONARY SOCIETY, at its commencement, resolved to make Calcutta the headquarters of its missions in Northern India. Several excellent and well-qualified men were accordingly sent out as the pioneers of that society, who were afterwards appointed to stations in Bengal and Upper India.

Among these may be mentioned the names of SANDYS, WEITBRECHT, HÆBERLIN, REICHARDT, MENGÉ, LINKÉ, BOWLEY, DEER, FRIEND, and DEOCAR SCHMIDT; all of them men of God, who laboured most earnestly and successfully in winning souls to Christ.

CHAPTER IV.

PIONEERS OF THE BAPTIST MISSION.

Dr. Carey, Dr. Marshman, and Mr. Ward—Serampore—Translations—Death of Mr. Ward—Dr. Carey's accident—Fearful Inundation—Dr. Carey's death — Fire at Lieut. (afterwards General Sir Henry) Havelock's Bungalow—Dr. Marshman's sickness and death.

THE *second* pioneer, in point of time, and the *first* in respect to positive and exclusive labours for the benefit of the Hindoos, was the venerable and sainted WILLIAM CAREY, who embarked for Bengal in May, 1793, and proceeded on his voyage as far as the Isle of Wight, where the vessel was detained for three weeks, waiting for a convoy.

In the meantime the Directors of the East India Company, being made acquainted that a missionary was on board, laid an embargo on the vessel, which was not removed until Carey was sent ashore. Writing from Ryde under date May 2, 1793, he says, "All our plans are entirely frustrated for the present, and how to proceed I know not." A few weeks after being expelled from the English ship, he heard of a Danish vessel about to proceed to Bengal, and without any difficulty obtained a passage in her, and arrived at Calcutta on the 11th November of the same year.

Not being permitted by the Government to remain in the capital, as a missionary, he undertook the management of an Indigo factory near Malda.

In 1799 Carey was joined by MR. (afterwards Dr.) MARSHMAN and MR. WARD, at Serampore, a little Danish town which has become memorable in the annals of Christian missions. It is situated on the left bank of the river Hooghly, about fifteen miles above Calcutta, immediately opposite the military station of Barrackpore, in the noble park of which is the elegant country-seat of the Governor-General.

The newly arrived missionaries immediately waited on the Danish governor, Colonel Bie, who received them with great kindness, and offered them all the assistance in his power; promising them all the protection an independent foreign flag could afford. Here may be said to have commenced that grand work which, though met by opposition of the fiercest kind, gradually advanced, is still advancing, and will continue to do so, until the whole of Bengal shall be brought under the dominion of the Truth.

At Serampore the translation of the Scriptures into the various languages of India was undertaken, and was principally accomplished by Dr. Carey. At the same time Dr. Marshman was engaged in translating the New Testament into Chinese; while Mr. Ward superintended the mission press, uniting also in the various duties of the mission. Thus, by their combined efforts, these devoted men accomplished an amount of labour truly surprising, the glorious results of which will only be known at the Great Day.

In 1823, trials of no ordinary character fell on the united family of Serampore, which called forth all the sympathy of the Church, both in England and India. On the 5th of March Mr. Ward preached the evening lecture, apparently in excellent health and spirits. The next morning he joined his brethren at their weekly breakfast, though suffering from what he considered a simple attack of diarrhœa. He then proceeded to the office, and began a letter to the Rotterdam Bible Society; but, being unable to finish it, he retired to his room, which he never quitted alive. At three in the afternoon he was seized with cramps, and it became evident that the disease was cholera of the most virulent type; and notwithstanding every remedy, his pulse began to sink, and in a few hours he was a corpse.

The scene of distress around his couch was heart-rending. The three old men had lived and laboured together for twenty-three years, as if animated by one soul, and it seemed difficult to realize the fact that one of them was now gone.

On the 8th of October, in the same year, Dr. Carey returned from Calcutta to Serampore about midnight, and, as he was stepping on shore from the boat, his foot slipped, and the hip joint was severely injured. During the next two days the agony he endured was intense, but the prospect of recovery was favourable. On the tenth day, however, a violent fever supervened, accompanied by a severe cough and expectoration; and for several days it was apprehended that every hour would prove his last, and that the same year would

deprive the mission of two of its founders. But under the blessing of God, he was brought back from the gates of death, though for six months he was unable to walk without crutches.

While he was confined to his couch, the Damooda, a mountain torrent, which is swelled by a vast volume of water during the rains, burst through the embankment raised to confine it, and spread desolation through the whole extent of country down to the Hooghly. Dr. Carey's garden was swamped by this inundation, and plants which he had been employed for many years in collecting from all parts of the world, and which he had watched over with the most tender care, were all swept away.

The stream rushed violently down on the town of Serampore, and in twenty-four hours the streets were covered with water five feet deep. The effect on the mission premises was most disastrous. The river bank in front of the house of Dr. Carey and Mr. Ward gave way under the pressure; and within a week there was a depth of fifty feet of water where the public road had recently stood, with a perpendicular and ragged bank exposed to the full force of the river, which daily encroached upon it. The river was at length rolling within ten feet of Dr. Carey's bedroom, and he was forced to seek refuge in one of the rooms in the College, where he continued to reside till his death. In a few days his old house was absorbed in the river, and totally disappeared.

After this painful circumstance, when his health was partially restored, Dr. Carey resumed his labours with

his accustomed earnestness, carrying to completion several of the translations which he had commenced; and for ten years, though suffering from growing infirmities, he continued, with unabated zeal, to prosecute the important work. Increasing debility, however, constrained him at length to relax his labours; and having revised the last sheet of the Bengalee New Testament, he felt that his work was done.

At this time I paid him my last visit. He was seated near his desk, in the study, dressed in his usual neat attire; his eyes were closed, and his hands clasped together. On his desk was the proof sheet of the last chapter of the New Testament, which he had revised a few days before. His appearance, as he sat there, with the few white locks which adorned his venerable brow, and his placid colourless face, filled me with a kind of awe; for he appeared as then listening to the Master's summons, and as waiting to depart.

I sat, in his presence, for about half an hour, and not one word was uttered; for I feared to break that solemn silence, and call back to earth the soul that seemed almost in heaven. At last, however, I spoke; and well do I remember the identical words that passed between us, though more than thirty-six years have elapsed since then. I said, "My dear friend, you evidently are standing on the borders of the eternal world: do not think it wrong, then, if I ask What are your feelings in the immediate prospect of death?" The question roused him from his apparent stupor, and opening his languid eyes, he earnestly replied, "As far as my personal salvation is concerned, I have not the shadow of

a doubt; I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day: but when I think that I am about to appear in the presence of a holy God, and remember all my sins and manifold imperfections,—I tremble." He could say no more. The tears trickled down his cheeks, and after a while he relapsed into the same state of silence from which I had aroused him.

Deeply solemn was that interview, and important the lesson I then received. Here was one of the most holy and harmless men whom I ever knew—who had lived above the breath of calumny for upwards of forty years, surrounded by and in close intimacy with many, both Europeans and natives, who would have rejoiced to have witnessed any inconsistency in his conduct, but who were constrained to admire his integrity and Christian character—whilst thus convinced of the certainty of his salvation, through the merits of that Saviour whom he had preached, yet so impressed with the exceeding sinfulness of sin, that he trembled at the thought of appearing before a holy God!

A few days after this event, Dr. Carey retired to his bed, from which he never rose; and on the morning of the 9th June, 1834, his spirit passed to the mansions of the blest.

During his illness, Lady William Bentinck, wife of the Governor-General, repeatedly crossed over from Barrackpore Park to visit him, and Bishop Wilson came and besought his blessing. Ministers and laymen of all denominations were continually in attendance,

enquiring after his health; and his death was looked upon as a public calamity. I was present at the funeral; and the sincere expressions of grief, both among the Europeans and natives, testified how greatly he was beloved. He was 73 years of age when he died, having lived and laboured in India for forty years.

The only other member of the Serampore pioneers, Dr. Marshman, survived his colleagues rather more than four years, but in a state of great feebleness both of body and of mind; and a fearful calamity in his family so increased his debility, that it was feared he would have sunk under it.

His youngest daughter, the wife of Lieut. Henry Havelock, of H.M.'s 13th Foot (afterwards the celebrated General, and the hero of Lucknow), was residing at the hill station of Landour, when, on the night of the 18th October, 1836, the bungalow caught fire, and the inmates were roused from sleep by the blaze which surrounded them. Mrs. Havelock rushed out with her infant in her arms, but fell down in crossing the burning straw; she must have perished in the flames but for the exertions of a faithful native servant, who lifted her up in a state of insensibility, and, wrapping her in his blanket, conveyed her to a neighbouring hut; *but the infant was burnt to death.* The servant then hurried back to the bungalow, and, at the imminent risk of his life, rescued the two boys from the flames.

Lieut. Havelock hastened from the cantonment at Kurnaul to the scene of desolation, and found his wife hovering between life and death. Her medical adviser

gave him no hope of her surviving the day; and he wrote to prepare Dr. Marshman for the melancholy tidings, which the next mail was expected to convey, of the death of his affectionate daughter.

By some irregularity in the post, no letters arrived from Landour for the next three days, and Dr. Marshman was in an agony of suspense. He wandered about the house in a state of gloomy abstraction, looking at intervals out of the venetian windows for the appearance of the postman, and occasionally talking without object or coherence. On the third day the joyful tidings came that his daughter was out of danger; but the agitation of his feelings during those three days produced an impression from which he never recovered, and he was seldom afterwards seen to smile.

The hot season of the following year was unusually severe, the thermometer in the chamber where Dr. Marshman passed his time being above 100 degrees, completely disabling him from all active duties. In this prostrate state he continued for some time, growing gradually weaker, until, on the 5th December, 1837, he breathed his last without a sigh or groan.

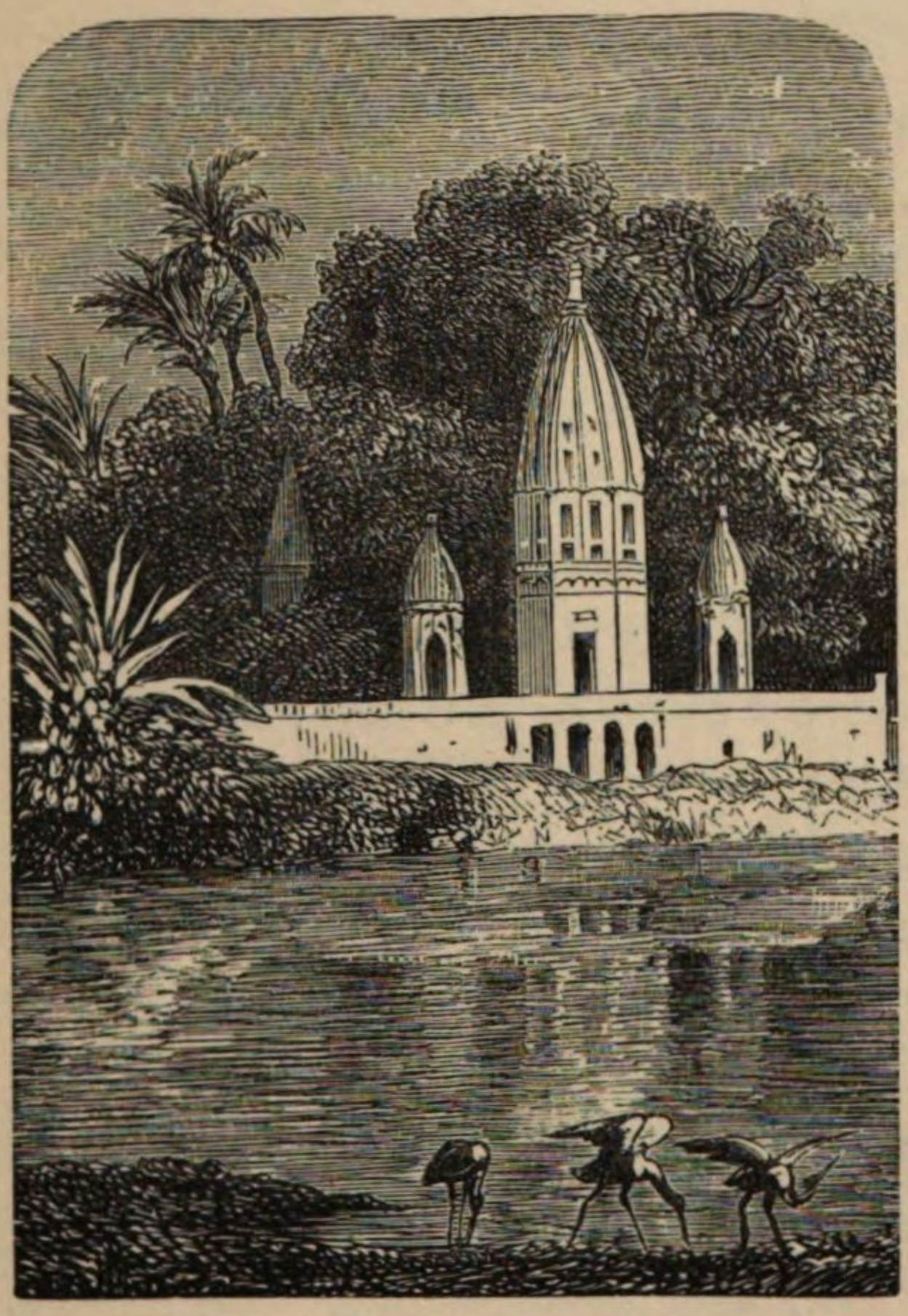
Mr. J. C. Marshman, son of Dr. Marshman, of Serampore, in his interesting work, "The Story of Carey, Marshman, and Ward" (to which book I am indebted for several of the foregoing particulars), thus admirably and truly sums up the history of the labours of these Pioneers of the Baptist Mission:—

"The Serampore missionaries never considered themselves in any other light than as the pioneers of Christian improvement in Bengal, and it is as

pioneers that their labours are to be estimated. In the infancy of modern missions, it fell to their lot to lay down and exemplify the principles of the missionary system. They were the first to enforce the necessity of giving the Scriptures to all the tribes of India. Their own translations were necessarily and confessedly imperfect; but many imperfections may be overlooked in the labours of men who produced the first editions of the New Testament in so many of the Oriental languages and dialects, and gave that impulse to the work of translation which still sustains it. They were the first to insist on the absolute exclusion of caste from the native Christian community and church. They established the first native schools for heathen children in Hindosthan, and organized the first college for the education of native catechists and ministers. They printed the first books in the language of Bengal, and thus laid the foundation of a vernacular literature; and they were the first to cultivate and improve that language, and render it a suitable vehicle for national instruction. They published the first native newspaper in India, and issued the first religious periodical work. In all the departments of missionary labour and intellectual improvement they led the way, and it is on the broad foundation they were enabled to lay, that the edifice of modern Indian missions has been erected."

Besides the veterans at Serampore, several other Baptist missionaries arrived in Calcutta about 1817—men of considerable learning and of great energy.

Among these stand foremost the names of DR. YATES, MR. LAWSON, MR. W. H. PEARCE, MR. PENNY, MR. THOMAS, MR. WENGER, who, together with others, laboured long and earnestly in the Bengal mission field. They were the means of forming several flourishing native churches, of conducting large educational and printing establishments, and of bringing multitudes of the heathen out of the gross darkness of idolatry into the light and liberty of the sons of God.



VIEW ON THE HOOGHLY.

CHAPTER V.

PIONEERS OF THE SCOTCH AND AMERICAN MISSIONS.

The Scotch Mission—Dr. Duff—American Mission—Dr. Judson—Harriet Newell—Driven from Bengal by the British Government—Rangoon—Ava—Burmese War—Sufferings of the Missionaries—Heroic Conduct of Mrs. Judson.

IN the year 1830 the General Assembly of the CHURCH OF SCOTLAND sent to Calcutta, as their missionary pioneer, MR. (afterwards Dr.) DUFF, who after a very narrow escape from death by shipwreck, in a terrific storm, between Kedgeree and Diamond Harbour, safely arrived, and immediately entered upon that great work, which for many years he was permitted successfully to prosecute, and which is still being carried on. He was soon joined by Messrs. MACKAY, EWART, SMITH, and MACDONALD.

Before settling down to his regular missionary work, Dr. Duff most carefully investigated the plans generally adopted by the brethren belonging to other denominations. Finding that they devoted their principal energies in imparting instruction, both by teaching and preaching in the native languages, to the great masses of the people; and ascertaining that among the more respectable classes of the community there was a growing desire for acquiring a knowledge of the English

language, as the only means of obtaining lucrative situations in the Government offices, he determined to take advantage of that desire, and to open a school in which nearly all the studies should be conducted in English. The admission to this school was at first *gratuitous*, and numbers applied for admission; in less than two years more than 300 pupils were in regular attendance. These were divided into classes, ranging from the alphabet to the higher degrees of literature.

When the disruption took place in the National Church of Scotland, Dr. Duff and his colleagues joined the Secession; and in consequence had to relinquish the Institution they had so auspiciously commenced. But this event was overruled for good, for whilst other well qualified and godly men were sent out to occupy their posts, and to continue the same course of procedure, Dr. Duff established a new Institution under the patronage of the Free Church of Scotland, which soon surpassed, both in the number of pupils, and especially in conversions from Hindooism to Christianity, all that they had experienced in their former school.

These valuable Institutions, together with others of a similar character in different parts, continue to the present time, and have accomplished an amount of good that no words can express.

So early as 1740 the AMERICAN CHURCHES recognized the importance and necessity of establishing missions to the heathen; and their own vast continent, where resided millions of rude, untaught savages, opened to them a most extensive field. The labours of David

Brainerd, among the Indians living near the Forks of the Delaware and Susquehannah rivers, were followed with such amazing success that they led to the formation of several Societies, whose object was to send the Gospel to other heathen countries, and assist in the great work of converting the world.

British India seeming to present the most important sphere of missionary labour, five missionaries, with their wives, embarked at Salem in February, 1812,—Messrs. JUDSON and NEWELL in the brig *Caravan*, and Messrs. NOTT, HALL, and RICE in the ship *Harmony;* all bound to Calcutta, where they arrived in June. After spending one night on shore, they proceeded to Serampore, where they received a hearty welcome from the mission family there.

When the respective commanders of these two vessels sent in to the police the list of their passengers, the magistrate immediately gave notice to the Government that five American missionaries, with their wives, had arrived, without permission from the home authorities, and with the intention of remaining in Bengal. After they had been about ten days at Serampore they were summoned to Calcutta, and an order of the Government was read to them, requiring them immediately to leave the country and return to America.

This order, to a certain extent, they were compelled to obey; they left the country—Mr. and Mrs. Newell proceeding to the Mauritius, where Harriet Newell, soon after landing, found an early grave. After considerable difficulty, Mr. and Mrs. Judson succeeded in obtaining a passage in a small vessel to Rangoon,

where they became the pioneers of the Burmah mission.

For ten years they were permitted quietly to prosecute their labours without interruption, but being joined by several other missionaries from America, among whom was Dr. Price, a medical gentleman, the attention of the Government was drawn towards them, and Mr. Judson and Dr. Price were summoned to appear before the King at Ava, the capital. They were ordered to remain in the city, and to render to the inmates of the palace whatever medical aid they might require. A home was prepared for their residence, and Mrs. Judson soon joining them, they cherished the hope that they might be able to carry on their missionary work under the immediate inspection of the King, as they had done at Rangoon.

But war arose between Burmah and the Bengal Government, which resulted in the complete defeat of the Burmese arms. When news of the first repulse of the Burmese troops arrived, all the white people in Ava, including Mr. Judson and Dr. Price, were cast into prison, where they remained till the end of the war, in daily fear of death, enduring an amount of suffering almost too great to be described.

The constant and agonizing entreaties of Mrs. Judson alone preserved their lives. The heroic conduct of this brave and noble lady is deserving of lasting praise, and a brief glance at her trials and self-denying efforts will not be out of place in the present chapter.

Loaded with five pairs of fetters each, her husband and his fellow-workers were confined in a dungeon,

dark and loathsome; and for seven months Mrs. Judson went to and fro, carrying them food and the necessaries of life. At last, attacked with fever, she was brought to the borders of the grave; in consequence of which the unhappy prisoners almost perished through starvation and want.

As soon as she recovered strength sufficient to leave her house, Mrs. Judson again proceeded to the prison, but, to her horror, found that her husband and Dr. Price had been removed to a more secure prison, at Amarapora, some twenty miles distant. To this place, with great difficulty, she proceeded, arriving at the prison gate about eight o'clock at night. Having bribed the jailers, she was permitted to enter the prison, and found her husband and Dr. Price chained together, and almost dead from suffering, hunger, and fatigue. She had no food, either for them or herself. It was a dark night, and where to find a lodging she knew not; all the inhabitants of the place looking upon every white person as in league with the invading foe.

At last one of the jailers was induced to give her shelter in his house, which consisted of a thatched hut with only two small rooms; in one of these he and his family lived, the other, which was his granary, and which was half filled with paddy, he offered to her. In this miserable hovel she spent the next *six months*. Her situation here was most deplorable; without a bed or mat to lie upon, or even a stool upon which she could sit, with rats running about and over her, in a little room where scarcely a breath of air entered, she, her

sickly child, and two Burmese Christian girls, were huddled together, having no resting-place but the floor. To add to her distress, one of these little Burmese girls was attacked with the small-pox, which was so virulent in character that her whole body appeared one sore, and her fever so great as to produce delirium. Mrs. Judson's infant also caught the disease, and suffered so severely that for three months her life was in the greatest danger.

The constant watching over these poor afflicted children, the confined air of the room, and the want of suitable food, together with attending daily at the prison to take to the missionaries a share of the little food she was able to obtain, so affected her health, that had it not been for the affectionate care of a Bengalee Christian woman, who had come from Rangoon, both she and her husband, together with Dr. Price, must have died.

This fearful state of things continued until the British troops arrived, when of course the prisoners were released, and Mr. and Mrs. Judson were received by Sir Archibald Campbell, the British commander-in-chief, with the greatest kindness; he had a tent pitched for them near his own, and by every means endeavoured to restore their injured health and shattered nerves.

Mrs. Judson, however, worn out by her constant labours on behalf of the imprisoned missionaries and others, survived their release only a few months; and in the absence of her husband, who had been summoned to Ava—in the midst of strangers in a strange land, without one female friend near—she died, and was buried in a lonely spot in Martaban. Her child, about two years old, soon followed her, and was buried in the same grave.

CHAPTER VI.

EARLY LABOURS.

Freemasons' Lodge in Dhurrumtollah—Mr. Ray—Our first Preaching Bungalow—Intolerant Boiragees—Union Chapel—The Monobrotee—Chinsurah—Mr. Forsyth—Mr. May—Mr. Pearson—Mr. Mundy—Mr. Higgs—Mr. Lacroix.

OUR Mission in Calcutta, at the period of my arrival, consisted of Messrs. TOWNLEY, KEITH, TRAWIN, HAMPSON, and myself; but before I had been two months in the country, both Mr. and Mrs. Hampson were carried off by death. These were the first of a large number of devoted men and women who, full of zeal, went forth in the name of the Lord, and found a burying-place among strangers in a heathen land.

Having no place in the city belonging to our Mission for public worship in the English language, the Freemasons' Lodge, in the Dhurrumtollah, was hired, and two services were held every Lord's day, at which from forty to sixty persons generally attended; and a Christian Church was soon formed, which has greatly increased, and continues to this day. To this service many Europeans, belonging to the mercantile navy, or the various offices in town, were attracted, some to mock and some to pray.

Amongst them at one time was a midshipman belonging to an Indiaman lying off Calcutta, a most thoughtless, careless young man, whose only aim on shore was frolic and pleasure. One Sabbath evening, passing the Masonic Lodge, he heard the singing of a hymn, the tune of which he had frequently heard in England; and he entered the place. The sermon on that occasion, preached by Mr. Townley, was the means of bringing him to the knowledge of the truth. After many interviews on the subject, he resigned his naval commission, and placed himself under the care of Mr. Townley; who, seeing his zeal, and convinced of his piety, carried him through a course of theological training, and with the assistance of an able Pundit, taught him the Bengalee language, and thus fitted him for the work of an Evangelist among the heathen; and MR. RAY was added to our little missionary band.

The first enclosed and covered place which we had for the preaching of the Gospel to the natives was in Manicktulla Road, a densely populated neighbourhood, inhabited entirely by Hindoos and Mohammedans. It was a commodious building, made of bamboos and mats, with a thatched roof. Here Mr. Keith and I attended three times a week, and to crowded congregations made known the "way of life."

Our mode of procedure was as follows. The mere sight of two Europeans in that locality was sure to collect large numbers of people, who were politely invited to enter the bungalow. A hymn was then read, and sung to a native tune, with which they were generally acquainted; after which, a portion of the

New Testament, in the Bengalee language, was read and explained. Free discussion then took place.

Immediately opposite was a temple of Mahadeo, the priests of which frequently attended, and entered fully into the arguments between Hindooism and Christianity. In speaking of their idols we carefully abstained from using any harsh or insulting expressions; but by contrasting their *acknowledged* character with the pure and holy Jesus, endeavoured to disarm their prejudices, and induce them to consider the claims of the Gospel.

Frequently these discussions were conducted with great good-humour on both sides, and produced mutual respect; but occasionally the harmony was disturbed by some ignorant self-righteous *Boiragees* (religious ascetics) — literally, "*without passions*" — who are always found lounging about in the vicinity of the temples, with their bodies covered with the dried mud of the Ganges and almost in a state of nudity, demanding alms from the devout Hindoos. These intolerant fanatics would frequently interrupt our discourse, and, using the most abusive language, completely undo all the good we had hoped had been accomplished.

On one occasion, when a large audience had assembled, and we had just commenced the service, two of these men, as filthy in their appearance as it is possible to imagine, with blood-shot eyes and demoniacal look, evidently under the influence of some powerful stimulating drug, entered the bungalow, and in loud threatening tones commanded us to be silent.

Then, turning to the people, they declared that we were the paid agents of the Government, who not only had robbed them of their country, but who were determined by force to put down both Hindooism and Mohammedanism, and to establish Christianity throughout the land; that their homes would be defiled by these *mlecha* (unclean), the killers of the sacred cow, and eaters of her flesh; that their children would be taught in their schools to revile the holy brahmins and discontinue the worship of the gods. Pointing to us they then exclaimed, "These men come to you with honeyed words, but there is poison in their hearts; they intend only to deceive that they may destroy."

The people listened to this furious address with alarm, and believing every word, rose in a body and rushed upon us, striking our persons, tearing our clothes, and threatening our lives. In vain we endeavoured to speak; our voices were drowned in the cry of "*Hurri bōl! hurri bōl!*" and we were compelled hastily to escape. As soon as we left the building, we were pursued by the crowd, who threw at us stones, broken bricks, and whatever other missiles they could obtain; and it was only by a rapid retreat that our lives were preserved. Wounded and faint, we returned to our homes, rejoicing that we were "counted worthy to suffer shame for His name."

The next time we visited the place all was quiet as usual; the Boiragees had departed, and the people expressed great indignation against those who had so maltreated us. We well knew, however, that there were some present who had been foremost in the attack

which was then made; but we kept silent on the subject, and continued our services as though nothing had occurred. These passionate outbreaks very seldom happened; and unless greatly excited by a Brahmin, or any person esteemed peculiarly holy, the people listened to our remarks either with respectful attention, or with apathetic indifference.

In the year 1821, principally through the influence of Mr. Townley, a beautiful and substantial place of worship, called "Union Chapel," was erected in the Dhurrumtollah, which soon attracted a most respectable congregation of European and country-born families; by whose liberality all the local expenses connected with the Mission were met, and who, by their kindness and sympathy, greatly encouraged the missionaries in their work.

At Kidderpore, about two miles to the south of Calcutta, a freehold spot of ground (on which a commodious chapel, suitable alike for English and native services, and a good schoolroom were built) was presented, in *fee simple*, to the missionaries, in trust, for the purposes of the London Missionary Society, by an English gentleman, a member of Union Chapel. Being a most central spot for missionary operations, Mr. Trawin took charge of the station, and by his unwearied labours it rapidly increased in importance. A boys' school, containing more than one hundred scholars, was soon in full work, and large congregations attended both on the Sabbath and on certain evenings of the week.

Two other bungalow chapels were soon after this erected in Calcutta, one in the Tontoniah Bazar, and

the other in Wellesley Street, near the Madrissa College, where services, similar to those in the Manicktulla Road, were regularly held; in the daytime these buildings were used as school-rooms for boys. There was no lack of scholars, for so great was the desire for learning that we could have multiplied our schools ten times, if we had had the means and men for conducting them. Our Mission at this time was strengthened by the arrival of Mr. BANKHEAD, a young man of considerable promise, who threw his whole soul into the work.

Mr. Keith, besides preaching in the bungalow chapels, went almost every morning to the most frequented places, and before the business of the day commenced conversed with the people, and endeavoured to lead their thoughts to things divine. One morning, near Kalee Ghaut, he saw a strange looking man sitting on a tiger's skin, with a *mala* (string of beads) in his hand, and a live serpent round his neck. He spoke to him, but received no answer; and the bystanders informed him that the man was a *Monobrotee*, or a devotee under a vow of silence.

Mr. Keith told him that although he would not speak he certainly could hear, and then proceeded to point out the folly of his conduct; that how, instead of gaining merit by this proceeding, he was precluded from gaining greater merit by instructing the ignorant; and then proclaimed to him the glorious Gospel, and laid before him two tracts requesting him to read them at his leisure. He then left, never expecting again to see the poor devotee. But in this he was mistaken. Four days afterwards, he was astonished

at seeing the man walk into his study. He laid down at the feet of Mr. Keith his mala, and the serpent (now dead), and said he had read the tracts which had been given him, and was so convinced of the folly of his conduct that he resolved to break his vow of silence, which had continued four years; that hence-

THE MONOBROTEE.

forth he would act as a man, and use all his faculties for his own good and the good of others. He stated, that by breaking his vow he could no longer remain in Calcutta, as his life would be in danger; and requesting a few more tracts, said he would depart to a distant land. Mr. Keith gave him good advice, and a copy of the New Testament in the Bengalee language; and then, commending him in prayer to

God, he permitted him to leave, after in vain urging him to remain in his house, stating he would use all his influence to protect him from harm.

CHINSURAH.

On the western bank of the river Hooghly, about thirty miles above Calcutta, stands the town of Chinsurah, a settlement then belonging to the Dutch, which, although situated in the midst of the British possessions, was entirely independent of English rule. This small town became the first missionary station occupied by the London Missionary Society in India.

In 1798, five years after the formation of the Society, the Directors sent out as their first missionary pioneer to Bengal, the REV. NATHANIEL FORSYTH. He was the friend and companion of the two brothers Haldane; whose zeal in the cause of missions induced them, at their own expense, to go out to India and establish and support a college there for the instruction of missionaries in the Oriental languages, and so qualify them for their work among the people.

This philanthropic plan was, however, defeated; for on application to the Court of Directors, their request for permission to proceed to India was denied. They had proposed placing themselves under the patronage of the London Missionary Society; and Mr. Robert Haldane had, in view of the object, nobly sold his large estate in Scotland. But when they found that, through the narrow policy of the Government, they were prevented from going together, they decided that Mr.

Forsyth should sail alone, in a vessel belonging to a friend, bound for the Cape of Good Hope; from whence it was hoped he might obtain a passage to Bengal. Mr. Forsyth finally arrived in Calcutta in December, 1798; but, like Dr. Carey, he was compelled to seek refuge in a foreign settlement, and at the Dutch town of Chinsurah he found a home and commenced his work.

Mr. Forsyth is described as being a man of most singular self-denial and large heartedness, and as generous to an extreme. His whole time, talents, and property he devoted, most conscientiously, to his missionary work, and to the relief of suffering humanity. From the funds of the London Missionary Society he never received anything, with the exception of a few dollars when he embarked for India. His private resources were exceedingly limited; and, in consequence, his mode of living was most simple and inexpensive. "For a time," said his friend, Mr. Edmond, whom everybody in Calcutta knew and loved, "he had no stated dwelling-place, but lived in a small boat, in which he went up and down to preach at the different towns on the banks of the river."

By the Dutch local government Mr. Forsyth was appointed minister of the Church at Chinsurah; and, after frequently refusing any remuneration for his services, consented at last to accept fifty rupees a month. The Hon. Mr. Harrington, a firm friend of missions, placed at his disposal a small bungalow at Bandel, about three miles above Chinsurah, from which spot he regularly walked every Sunday morning, to discharge his duties; afterwards, not unfrequently, he would

proceed to Calcutta to preach at the General Hospital, by permission of the Rev. David Brown, then senior presidency and garrison chaplain.

This injudicious mode of living in a country like Bengal; denying himself almost the common necessaries of life, refusing to travel either by carriage or palankeen, but always walking where he could not be conveyed by boat, produced, as might be expected, the prostration of a naturally strong constitution; and, after eighteen years of labour, Mr. Forsyth died in 1816, aged 47 years. Thus fell the first pioneer connected with the London Missionary Society in Bengal; not, however, until he had given an impetus to that glorious work, which will go on until the whole of India is brought into subjection to the Lord Jesus Christ.

The next pioneer at Chinsurah was Mr. May, who joined Mr. Forsyth in 1812. The particular branch of mission work which Mr. May chose was the instruction of the young; for which he was eminently qualified, and in which he proved most successful. He established no less than thirty vernacular schools, containing nearly 3,000 boys; among whom were more than 700 sons of Brahmins. His attendance at these schools occupied a great portion of his time, and necessitated an amount of exposure to the sun which proved highly prejudicial to his health; predisposing him to attacks of fever and congestion of the brain, of which he died on the 11th August, 1818, after exactly six years' labour in the mission field; he having landed in Calcutta on the 11th August, 1812.

One year before Mr. May's death, he rejoiced to

welcome, as a fellow-labourer in his particular department of missionary work, MR. PEARSON, who was formerly superintendent of the large Sunday schools connected with Silver-street chapel in London; and who had devoted a considerable portion of his time and influence to the general cause of education among the poor in England.

To qualify himself for his important work, he laboured hard in acquiring a knowledge of the Bengalee language; and by the time he was called, by the death of Mr. May, to take the entire charge of the schools, he was quite competent for his work, and able to give regular instruction to the native schoolmasters, that they might more efficiently teach the scholars.

Besides attending to the schools, Mr. Pearson regularly conducted English services in the old Dutch church, and preached in Bengalee, at the school stations, several times a week. He also composed several works, both in Bengalee and English, principally for the benefit of the schools.

In an interesting article which appeared in the *Calcutta Christian Observer*, for 1833, written by his intimate friend and for some years fellow-labourer, Mr. Lacroix, after speaking of Mr. Pearson's general Christian character and holy life, it is added :—

"Another feature in the character of my friend was his benevolence and generosity. He accounted himself not the owner, but the steward of what he possessed. Though his means were limited, few men are found so liberal as he was. There is scarcely a religious or benevolent society in this country of which he was

not a supporter; and on his dying-bed he divided almost the whole of the little property he had left between the London and Baptist Missionary Societies. On different occasions he received under his roof, and supported, several needy individuals, and even families. He lent considerable sums to persons in distress, with little or no prospect of being repaid. The widow, the orphan, and the indigent never applied to him in vain. And his benevolence was most unostentatious. Only a very few of his most intimate friends were in some measure acquainted with the good he was doing. He truly put in practice the injunction of our Lord, 'Let not thy left hand know what thy right hand doeth.'"

The commodious and substantial chapel at Chinsurah was erected principally through Mr. Pearson's exertions. Not only did he himself contribute most liberally towards this object, but he undertook the task of collecting the necessary funds; and all the trouble, annoyance, and disagreeable meetings in connection with this work he gladly and cheerfully endured. It is a singular and painful fact that he just lived to see the completion of the chapel, but never to preach in it. The first sermon delivered in it, after its dedication, was his *funeral sermon*, by Mr. Lacroix.

Mr. Pearson died on the 8th November, 1831, at the house of Mr. Piffard, at Garden Reach. He had long suffered from excessive debility of the digestive organs, by which he had become so reduced that it was deemed necessary for him to try the benefit of a sea voyage, and to return, at least for a time, to his native land. This, however, he was not permitted to accom-

plish; but expired on the day before the vessel in which his passage had been secured sailed for England.

In 1821, after Mr. Pearson had laboured alone in Chinsurah for four years, Mr. and Mrs. Townley, whose health had become seriously affected by the unhealthy climate of Calcutta, determined to remove to Chinsurah; where they were soon joined by Messrs. MUNDY and HIGGS from London. The Dutch Governor, the Hon. Mr. Overbeck, received these brethren with great kindness, and rendered them much assistance in their work. The old Dutch church was completely repaired, and placed entirely at their disposal. Here, therefore, divine service was regularly held, and a good English-speaking congregation was gathered together.

The Netherlands Missionary Society, just at this time, sent to Chinsurah, as their agent, the REV. ALPHONSE LACROIX, a Swiss gentleman, who immediately commenced the study of the language; and being a linguist of no ordinary character, he soon acquired such a knowledge of the Bengalee, both as regarded its idioms and its pronunciation, that he became a most invaluable coadjutor in the missionary work.

Political circumstances arose which induced the Dutch Government to cede to the British the settlement of Chinsurah; in consequence of which the old Dutch fort was pulled down, barracks for English soldiers were erected, and a military chaplain was appointed. The missionaries, therefore, had to give up possession of the church, which was immediately after-

wards consecrated by the bishop, and set apart solely for episcopal purposes.

In consequence of these circumstances, the Netherlands Missionary Society requested Mr. Lacroix either to remove to the Dutch settlement in Java, or to unite himself to some evangelical society in Bengal. He accordingly offered his services to the London Missionary Society, which were most cordially accepted; and he became one of our most efficient missionaries. For thirty-two years he laboured in connection with our society, till, honoured and beloved by all, he "fell on sleep," July 8, 1859. A detail of some of his labours will be found in subsequent chapters.

All the above-named brethren, pioneers of the army of Christ for subjugating India to Himself, have passed away. Mr. and Mrs. Townley, broken down in health, returned to England, where for several years Mr. Townley was one of the most active directors of the Missionary Society; as long as he lived he continued the earnest and devoted friend and supporter of the mission in Bengal. Mr. and Mrs. Mundy, after a long course of service, finished their course at Chinsurah, surrounded by the friends for whose spiritual good they had laboured.

The death of Mr. Higgs, a most zealous and pious young man, was exceedingly painful. He had been declining in health for some months. He was urged to try a sea voyage, and a passage was secured for him on a ship bound to Singapore. On arriving at this island he felt quite recovered; and having met a lady there to whom he became attached, he was

married, and embarked immediately on his return voyage to Calcutta. A few days afterwards he had a relapse; and eight days after his marriage he died on board the ship, and his body was committed to the deep.

So all the pioneers at Chinsurah, having begun and well established the work, were called to their rest; leaving to younger brethren the task of carrying on that which they had been honoured to commence.

CHAPTER VII.

CASTE, AND SOME OF THE MANNERS AND CUSTOMS OF THE HINDOOS.

Loss of Caste by becoming a Christian—Koolen Brahmins—Pundit and his four Wives—Religious Duties performed Vicariously—Salutations—A Mistake—Henry Martyn and the Boatmen—A Ghost on board—Mr. Pearson and his Cholera Patient—Dress—Furniture—The Room of Anger—Cuisine, Food, and Wages—Beggars—Education—Dharna.

BEFORE proceeding to give a more detailed account of our pioneer labours in Bengal, it will be well, for a right idea of the work, to allude to the castes and some of the manners and customs of the people.

It is often supposed that caste in India has now almost come to an end. But caste and Hindooism may be said to be synonymous terms; and only when caste comes to an end will Hindooism ceast to exist. For although, according to the Hindoo law, many offences are enumerated by which caste may be endangered or destroyed, yet at the present time the major part of these laws are disregarded, and practices altogether condemned are committed with impunity; or should investigation take place, and the offender against the rules of caste be found guilty, a present

to the Brahmins, or some other slight atonement, will suffice, and the individual will be restored to the privileges and standing which he formerly enjoyed.

To this easy mode of becoming reconciled to the laws of caste there is, however, one exception; and for him that is guilty of that offence no atonement will suffice; but he is condemned by the shasters to suffer the loss of all things in this world, and to expiate his unpardonable crime by the most fearful sufferings in the world to come. The crime, which is followed by such fearful consequences, is *eating with or becoming a Christian.* An individual who should dare to act agreeably to the dictates of his conscience, and who, convinced of the truths of Christianity, is bold enough to declare himself the follower and disciple of Christ, is at once exposed to the most dreadful persecution. He becomes socially dead: his wife, children, and friends disown him; he is driven from his home; his property is confiscated; and were he to be seen dying through want in the street, not one of his nearest relatives would stretch out a hand to render him the least relief.

The Hindoos are divided into four great castes; but in Bengal two of them have become almost obsolete, and the *Brahmins* and *Soodras* alone are found there. The former are the learned and priestly caste, who take rank even above royalty. These also are divided into three distinct classes or orders, of which the *Koolen Brahmins* occupy the highest degree.

When this order was established, the following were the qualifications necessary for admission. Besides

observing all the duties of the ordinary Brahmins, the candidate was to be meek, learned, and of good report; to possess a disposition to visit the holy places; to be devout; to receive no gifts from the impure; to lead an ascetic life; and to be liberal. The other two classes were distinguished by their amount of learning. In their dress and general habits no difference exists among these Brahmins, and they retain their respective positions not by observing the original qualifications, but by hereditary descent.

The desire of the inferior Brahmins to become connected with this highest rank of Hindoo nobility is exceedingly great, and leads to innumerable evils. The only way of accomplishing this object is by marrying their daughters to a Koolen. But this cannot be done without giving with them a considerable dowry; and as polygamy is generally permitted, it is carried by the Koolen Brahmins to a frightful extent; for the newly married wife generally remains at her father's house, and at her father's charge, and is visited by her husband perhaps only once in two or three years.

Ward, in his work on the Hindoos, says, "Numbers of Koolen Brahmins procure a subsistence by this excessive polygamy. At their marriages they obtain large dowries, and as often as they visit their wives they are feasted and receive presents from the family. Having thus married into *forty* or *fifty* families, a Koolen goes from house to house, and is fed, clothed, etc. Thus the creation of this *Order of Merit* has ended in a state of monstrous polygamy, which has no parallel in the history of human depravity.

Amongst the Turks, seraglios are confined to men of wealth; but here, a Hindoo Brahmin, possessing only a shred of cloth and a *poita*, keeps more than a hundred mistresses."

So great is the desire of the inferior Brahmins to marry their daughters to Koolens, that they will make any sacrifice to obtain their object; and will accept any Koolen, be he ever so old, deformed, or diseased.

In the *Calcutta Christian Observer* for 1836 the names of no less than twenty-seven Koolen Brahmins are mentioned, their places of residence described, and the number of wives each had married. It appears that between these twenty-seven men there were no less than 850 wives—the highest number belonging to any one being sixty-four, and the lowest eight.

In the same volume is related the following fact: "Ram Lochun married sixty wives. In his last sickness, his friends (unable, from the distance, to carry him in one day to the river to die) tarried for the night at the village of Singha. There he married the two daughters of Ram Prasad Bandyopadya, an inhabitant of Kanchoni, and died the next morning!"

Polygamy is not confined to the Koolen Brahmins. As there are no laws to prevent it, persons of any caste, if able to support more than one wife, may marry as many as they please. The wife never changes her name on marriage, but retains her maiden name. She is never spoken of before strangers. Were any one to enquire of a Hindoo, "How is your wife?" it would be considered a gross insult, and might lead to serious consequences.

My pundit, a high caste Brahmin, though not a Koolen, had *four wives*. This I knew, not from himself, but from others who were well acquainted with him. He was a most respectable man, and always conducted himself with the greatest decorum. To speak to him on the subject, I knew, would be very offensive; but at the same time I was anxious to ascertain from a direct source whether polygamy was a blessing or a curse.

One day, whilst hard at work in my study, composing tracts in the native language, my wife entered the room. On her leaving it, I said, "Pundit, did you see that lady? That is my wife." "Yes," he replied, "I know it; I have seen her frequently." "You have," I remarked, "and did you ever see us quarrel?" "Quarrel!" he replied, "certainly not—you appear always to be exceedingly happy in each other's company." "Ah! pundit," I said, "what a very happy man, then, you must be." "What do you mean?" he enquired. "Why," I answered, "if I with *one* wife am so happy, how much more must you be who are blessed with *four!*"

Had a thunderstorm suddenly overtaken him, he could not have appeared more astonished or annoyed. Seizing his pen he began writing in great haste, saying, "Go on with the work; it is getting late." I explained to him that I had no intention of giving offence, but was only desirous of knowing the real state of the case, and then added, "Now tell me plainly, pundit, are you more happy with your four wives than I am with one?"

After some moments spent in driving away from his person certain imaginary flies, and scratching his ears and neck, as though suffering from a sudden attack of *prickly heat*, he replied, "I am not; nor am I half so happy as you." "How is that?" I enquired. "Why," said he, "these four wives of mine are continually quarrelling. If I give the least article to one and not the same to the others, their jealousy is so great, and they call each other by such bad names, that to secure a little peace I am obliged to get a stick and *beat them all round!*"

No further proof was required that polygamy was a curse and not a blessing. The fearful consequences resulting from this wicked and unnatural custom is seen in the general immorality of the inhabitants of Bengal, which no pen can adequately describe.

The distinctive sign of a Brahmin is the *poita*, or *Brahminical thread*, which is worn over the left shoulder, and hangs down to the right waist. With this he is invested when about ten years of age; the ceremonies connected with which are very numerous. After this, the Brahmin boy is called *Dwejat*, "twice born"; the first birth being on the day of his nativity, the second when invested with the *poita*—and henceforth he is regenerated, or born again.

Any Brahmin, properly qualified by education, may officiate in a temple, and perform the general duties of a priest. Many become spiritual guides to certain families, and act as domestic chaplains. Others will perform the religious duties of a district, and have under their care perhaps 100 families, from whom

they receive certain fees; and on the celebration of particular festivals they have presented to them clothes, money, and other valuable gifts.

Daily bathing and occasional fasting are strictly enjoined on every Hindoo; but a man of wealth may have these things done by *proxy*, and at the same time enjoy all the benefit resulting from these meritorious services. In the months of December and January, when a keen north wind is blowing, bathing in the river is a very uncomfortable exercise; but it must be done, otherwise all the merit of former duties will be lost. The rich man, therefore, preferring the comfort of a warm couch, will give his *poorahit* (family priest) a rupee to perform this duty in his stead, and in his name.

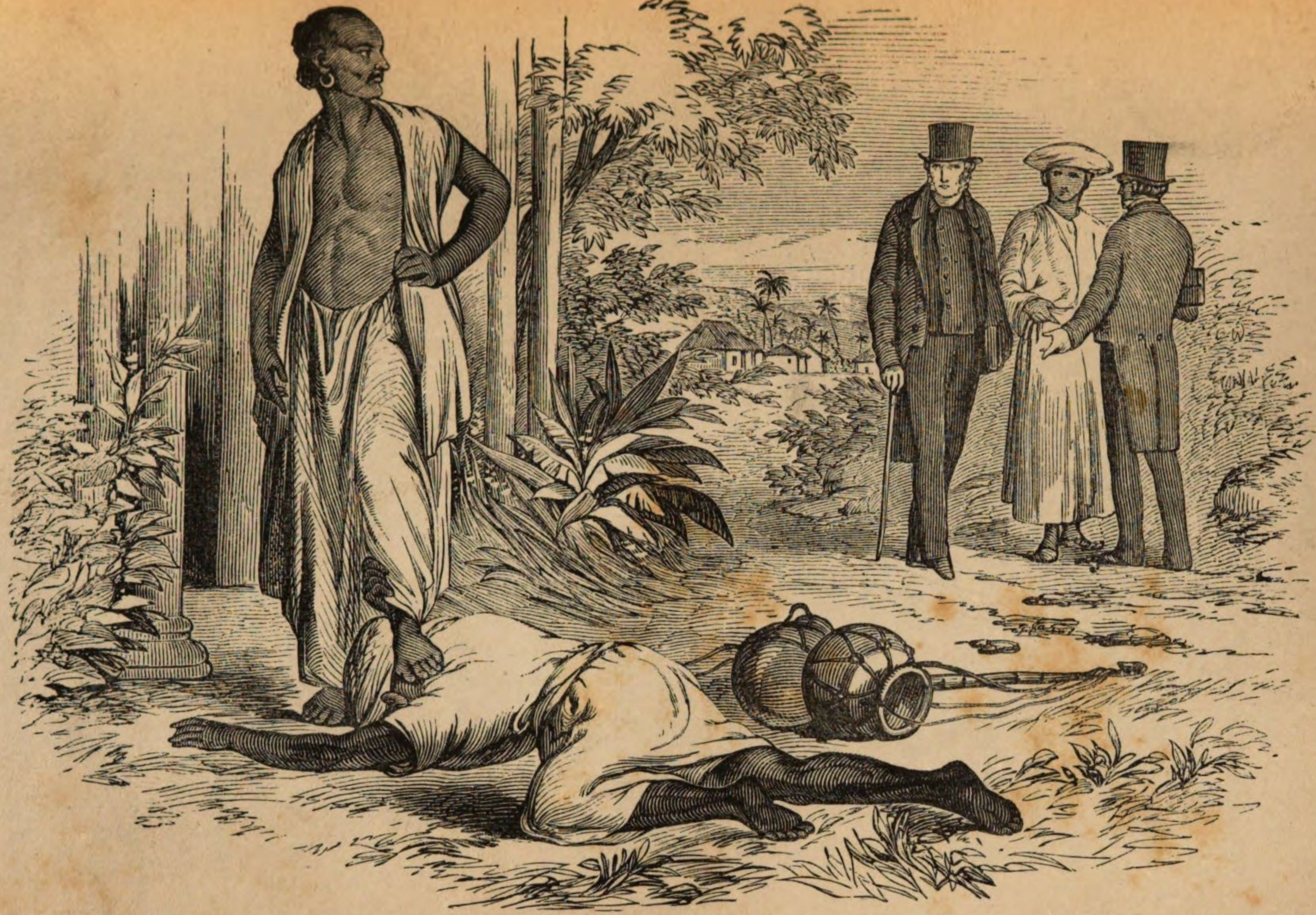
The same is done also as regards fasting. The wealthy Baboo is generally corpulent, and much given to good eating; which he esteems as the prime enjoyment of life. To forego this pleasure, therefore, and for two or three days at a time to abstain from all food except what is absolutely necessary to support life, is a trial to which he is unwilling to submit, and so he employs his *poorahit* as a substitute; and at the expense of three or four rupees, he eats his regular meals, yet reaps all the merit of a most rigorous fast.

Whether employed in priestly or other offices, the Brahmin is always the subject of respect and reverence; and all the Soodras, whether rich or poor, bow before him, and render to him homage little short of what they pay to their gods. The usual mode of salutation in Bengal is the *salaam*, which is done by

raising the right hand to the forehead, and pronouncing the word "*salaam*" (peace), which is immediately returned by the party addressed; but when a Brahmin is saluted by a Soodra, the latter raises his joined hands to his forehead, and gently bowing his head, exclaims "*pronam*" (worship).

On one occasion, when on a missionary tour, walking in a country road, we saw before us a poor man, who suddenly fell down, as though in a fit of apoplexy. I immediately ran towards him to render what assistance was in my power, and attempted to raise him up. As soon as I put my hands upon him, he turned his head, and on seeing that I was a white man, in evident vexation and great earnestness, he cried out, "*Joa, joa*" (be off, be off). Finding that we had made a mistake, we wondered what the cause could be which had made the poor creature so suddenly fall; but in a few moments we understood it all. A Brahmin was approaching, known by his white *poita* on his uncovered dark brown body; who had seen and comprehended the whole affair. On coming up to the prostrate Soodra, he placed his shoeless dirty foot on the man's head, and pressing it heavily, without uttering a word, he passed on. As soon as he felt the pressure removed from his head, the degraded Soodra rose on his knees, and making the *pronam*, repeated several times, "*Pronam mohashoi; pronam mohashoi*," (I worship thee, my lord; I worship thee, my lord); doubtless believing that great benefit would result from this act of reverence to one of heaven's favourites—a twice-born man.

The Soodra caste is greatly subdivided, every pro-



BRAHMIN AND SOODRA.

[To face page 74.

fession and trade being a separate caste; for whilst it is not positively ordained in the shasters, custom has established the rule, that the son shall follow the profession of his father through all generations. Thus a barber must be a barber all the days of his life, and his sons must be barbers also; his daughters must marry barbers' sons, and so on to the end of the chapter. He need not personally engage in the manual duties of his calling, he may perhaps possess wealth; but he cannot leave his caste for one of a higher grade. In the barbers' caste he was born, and in the barbers' caste he must die. And so likewise is it as regards the other thirty or forty trades or professions in Bengal.

In respect to rank, amongst these various castes of Soodras, the physician occupies the highest place, the writer caste the second; then follow the goldsmith, the farmer, the barber, the money-changer, the potter, the weaver, the fisherman, and others. The last and lowest of all is the *mlecha* caste, or "*unclean ones*," among whom rank all Europeans, from the Governor-General down to the common soldier and sailor; for they eat the flesh of the sacred cow, drink wine, intermarry with whom they please, pay no regard to the Brahmins, and never worship at the sacred shrines.

The institution of caste has been one of unmitigated evil to nine-tenths of the Hindoos. It is the formation of artificial orders, independently of merit or demerit; dooming the great majority of the people to a state of mental and bodily degradation, in which they are for ever shut out from all the learning and honours of the

country. It debars them for ever from all access to a higher state, whatever their merits may be; puts a lock on their intellect, and rivets their chains for ever.

Caste, likewise, is not only contrary to every principle of justice and policy, but is repugnant to every feeling of benevolence. The social circle is invariably composed of persons of the same caste, to the careful exclusion of others. It arms one class of men against another; it gives rise to pride, selfishness, and apathetic indifference to the miseries of others; it blunts all the finer feelings of humanity, and makes man an isolated being, living only for himself and those of his own order.

So careful are the Hindoos that caste shall not be injured, that if a Soodra only enter into the cook-room of a Brahmin, all the earthen pots and cooking vessels are immediately broken and thrown away, lest the food should be defiled. So also amongst the Soodras, if one of an inferior caste should touch the food of a superior, it is immediately defiled and thrown away.

Henry Martyn in his "Diary" states that when walking by the side of the Ganges, he saw a number of boatmen cooking their evening meal on the shore. On going up to them, to enter into conversation, he accidentally touched, with his walking-stick, the earthen oven on which the vessel containing the rice was boiling. To his surprise and grief, one of the men seized the pot, and threw it and all the rice into the river; believing that the defilement of the *mlecha* had passed from his person through his walking-stick, then through the fire, then through the cooking vessel into

the rice, which, if eaten, would have destroyed the boatmen's caste.

A rather ludicrous circumstance occurred whilst I was in Calcutta. A fleet of boats, containing a regiment of European soldiers, was leaving for Berhampore. The adjutant, quarter-master, and several non-commissioned officers, superintended the embarkation, and saw the vessels under weigh in their proper order. One boat, however, remained, the boatmen refusing to move. On enquiring the cause, an Irish serjeant, who was to command the party on board, came in a state of great excitement to the adjutant, and said, "Plase your honour, the black fellows won't move the boat, because they say there is a *ghost* on board!" The *manjee* (captain) of the boat, on being called, informed the adjutant, who understood a little of the native language, that some of the soldiers had taken on board his boat certain pieces of *ghose* (butcher's meat), which would destroy his caste; and until all was removed, and the boat washed, he would not suffer it to proceed. The offensive *ghost* was then exorcised, the boat was purified, and soon after joined the rest of the fleet. Generally, in such cases, the quarter-master engages boats manned by Mohammedans for conveying the food of English soldiers; but on this occasion a mistake was made, and the beef, etc., was put on board one belonging to a Hindoo.

Another case of a singular character, relating to caste, came under my observation. Mr. Pearson, when residing at Chinsurah, had under his charge a great number of native schools. One morning, going his

usual round, he saw a quantity of people gathered together, and ascertained that they were looking at a poor man who was writhing with agony from a fearful attack of spasmodic cholera, and imploring from the people a drink of cold water. Not knowing to what caste he belonged, they all looked on with the greatest indifference, not one of them moving to relieve the apparently dying man. Mr. Pearson, having in vain upbraided them for their hard-heartedness, himself procured and administered the water, and remained by him till he was able to be removed. He then took him to his own house, procured for him medical aid, supplied him with suitable food, placed him on a comfortable couch, and ceased not in his efforts of kindness until the poor man was completely restored.

Mr. Pearson now naturally expected that the man would be anxious to depart; but it was not so, and in his comfortable quarters he seemed determined to remain. He was daily supplied with rice and other materials of food, but refused to assist in any kind of work in the garden, or to attend any of the religious services of the house.

Finding his patient perfectly recovered and restored to sound health, Mr. Pearson told him to leave the house and go away. Great was his surprise when he heard the man reply, "Go away! where am I to go? You have taken away my caste by bringing me here and causing me to eat of your food. Gunga was calling me,* and you interfered and snatched me from

* Dying on the banks of the Ganges (Gunga) is considered very meritorious, and when death is near, it is a common saying, "Gunga is calling."

her embrace, and now, having cheated me out of heaven and destroyed my caste on earth, you tell me to go away! No, I will not go away, but will remain here all my life, and you must feed and clothe me!" It was not till he saw the policeman coming to carry him before the magistrate that this man would leave the house. Such are the effects of caste, and such the gratitude of the Hindoos!

A similar case is recorded in the "Life of Bishop Heber." It is stated that, "An officer having found a dying Indian exposed by the side of the Ganges, in conformity with the religion of the Hindoos, that he might expire within reach of the sacred waters, raised him up, and restored him to life by forcing nourishment down his throat. The man was a Brahmin, and having eaten from the hands of an European, though unconsciously, lost his caste, and was abandoned by his whole family. Being poor, he was forced either to starve or become a dependant on the officer for subsistence. The love of life prevailed; but every morning when he came to the camp to receive his rice, he cursed his benefactor in bitter terms as the cause of his becoming an outcast from his family and sect. 'If,' said the Bishop, 'I am permitted to rescue one such miserable creature from this wretched superstition, I shall think myself repaid for all I sacrifice.'"

DOMESTIC HABITS.

In their manners and customs the Hindoos follow the routine of their ancestors, and any change is con-

templated with fear, lest it should affect their caste; hence their dress is the same as their forefathers was 200 years ago. The constantly changing fashions of Europe are altogether unknown in Bengal; much to the satisfaction of the head of the family, who is never troubled with long bills from the tailor or dress-maker, and who never hears his wife or daughters complaining that the ladies of other families dress more fashionably than they.

The dress of a rich man is very simple, but well adapted to the climate. Around his waist is folded a white cloth, called a *dhotee*, which hangs down to his feet; and this, with an upper garment called a *chudder*, thrown over the shoulders, forms the whole of his dress, with the exception of the shoes, which he occasionally wears. Stockings were never worn till lately, and are looked upon as an innovation of *young Bengal*, and frowned upon by the orthodox Hindoo. The poor, generally, have only a small *dhotee;* all the upper part of the body being left uncovered. Shoes of a coarse kind are sometimes worn, but stockings never.

The dress of the women is equally simple. One long white cotton garment, called a *saree*, is so adjusted as to cover the whole of the person, and also forms a hood sufficient to hide the face, which is closely drawn whenever a stranger is seen to approach. This *saree* is about fifteen feet long and three feet broad; the ends being ornamented with various patterns, according to the price.

Whilst the dress of the Hindoos is thus so simple and inexpensive, ornaments of jewellery, etc., are

MARRIAGE PROCESSION. [To face page 81.

eagerly sought after, even by the poorest women. Rings of gold and silver are worn in their ears, in the nose, on the fingers, and, not unfrequently, on the toes; whilst their arms, wrists, and ankles are laden with bangles, sometimes of immense value. Many persons, afraid to lend their money on interest, or enter upon any commercial speculation lest they should lose it all, invest their savings in the purchase of these jewels for their wives, knowing that at the worst they can sell them for the value of old metal.

The great expense connected with marriage often involves a Hindoo family in pecuniary difficulties from which it is never extricated. To allow a marriage to be celebrated without certain festivities, even amongst the poorest, would be considered most disgraceful, and as liable to incur the anger of the gods on the union. To prevent these consequences money is borrowed at an enormous rate of interest (from 20 to 40 per cent.); to pay which the individual is kept in a miserable state of poverty and misery all his life. At respectable weddings 4,000 or 5,000 rupees are expended; but the greatest expense is incurred in the fireworks and other accompaniments of the marriage procession. Presents and fees to the Brahmins form, likewise, important items in the bill. The very rich Baboos will expend on these occasions sums varying from 10,000 to 20,000 rupees.

The accompanying cut gives a good representation of the procession of a rich Hindoo going to claim his bride. It gives also a correct idea of the houses belonging to the wealthy Europeans in a leading

thoroughfare in Calcutta, called *Chouringhee Road*, at the southern end of which stands the beautiful cathedral erected by Bishop Wilson.

The houses of the natives, in appearance and convenience, vary according to the circumstances of the owner. Those belonging to the rich are built of brick, on four sides of an open court. The principal room, facing the door, is devoted to the family idol; and on the ground-floor of the other three sides are porticos, over which are the rooms for the family. The windows of the rooms are very small, and all look into the court-yard, not one opening to the street. The furniture in these rooms consists generally of a wooden bedstead or two, some loose mats, a few brass eating and drinking vessels, a hookah, a brass spittoon, etc. No chairs, tables, book-cases, pictures, or any ornaments, are to be seen. Some, however, of the more wealthy in the large cities have one or two rooms fitted up for the use of their European guests, and these are elaborately furnished in the English style.

The poor live with their families in small huts, built either with mud or mat walls and a thatched roof, having two or, at the most, three rooms; one of which is for cooking and other domestic offices, whilst the others are for sleeping, receiving visitors, etc. Owing to the extreme heat, fires frequently break out in these huts, and in the course of an hour a whole village is sometimes consumed.

In the houses of the wealthy and middle classes there is occasionally a room called *Krodegar*, "the room of anger," or of the angry, into which generally

the wife retires if she imagines she has been slighted by her husband, or ill-used by any other member of the family. From this room she refuses to come out until the offending parties propitiate her wrath.

This plan, however, is only adopted by favourites. If a man have more wives than one, should the elder and less favoured one retire to the *Krodegar*, most probably no person would take any notice, and she might remain there till she was tired; but should the youthful and beautiful bride be offended and enter this room, prayers and promises are made to induce her to come out, and again grace with her presence the family circle. Amongst the poor, nothing of this kind is known.

The *cuisine* of the natives of Bengal is very simple. Animal food, especially butcher's meat, is seldom eaten. Rice is the staple article, both for rich and poor; this with fish, vegetables, *ghee*, and spices, made into a curry, is the principal dish; whilst sweetmeats, fruit, and *daie* (acid curdled milk) form the desert. Water is the general drink, but milk is drank by the rich in great quantities. Wines or spirits, if taken at all, are drank in secret.

The Hindoos generally partake of but two full meals a day—about ten o'clock in the morning and six o'clock in the evening. But at daybreak, when they rise, they eat a little cold boiled rice, or some *jol-pan* (rice prepared with sugar, baked dry). The morning and evening meal are exactly alike, *curry*, *curry*, *curry*, without any variation from January to December. No puddings or pies, pancakes or dumplings, are

ever seen in the houses of the natives. The fruits of the land, numerous in kind and delicious in taste, are all, with few exceptions, turned into the everlasting curry, as are also all the vegetables; of which there is as great a variety as in Europe.

At the time of meals, if no stranger is present, the women wait on the men; but a Hindoo woman never sits down to eat with her husband—she and the younger children eat what he leaves. As they possess neither tables, chairs, knives, forks, nor spoons, they sit on a mat spread on the floor, and eat their food with the *right* hand, and never with the *left;* that being reserved for meaner offices. After each meal the hookah is smoked, both by men and women; and even children of a few years old acquire the art. The evenings are spent in gossip and smoking; and by nine o'clock, generally, a Hindoo village is quite quiet, all the inhabitants having retired to rest.

Nearly all the articles of food consumed by the natives are exceedingly cheap, and it is well that it is so, otherwise the labouring classes would starve; for their wages are so exceedingly low that, as it is, they can barely exist. A common day-labourer, except in large towns inhabited by Europeans, cannot earn more than twopence a day; and with this he has to provide for the wants of his family, which may consist of a wife and several children. In Calcutta itself, where the highest rate prevails, the following wages were paid for household servants and others, by Europeans of the middle classes; those occupying higher rank of course paid more:—

Khansamah (principal servant), 8 rupees per month, or 6d. a day.

Bhowachee (cook), 6rs. per month, or $4\frac{3}{4}$d. per day.

Bearer (the cleaner of furniture, clothes, lamps, etc.), 5rs. per month, or 4d. a day.

Maiter (sweeper), 4rs., or $3\frac{1}{4}$d. a day.

Malee (gardener), 5rs., or 4d. a day.

Bheesty (water carrier), serving perhaps two families, 5rs., or 4d. a day (altogether).

Coolies, or day-labourers, 4rs., or $3\frac{1}{4}$d. a day.

To all these domestic servants no food is given, for the simple reason that they will not eat anything that has once been on the table of an European. On account of the intense heat of the climate, food cooked on one day will not remain good till the next; and a pity it is often to see that which would support a whole family literally thrown away, because *caste* will prevent even a beggar from partaking of that which has been on the table of a *mlecha*, even though that *mlecha* be the Governor-General of India.

Artisans are paid a little better. Carpenters, bricklayers, blacksmiths, etc., get about 6d. or 8d. a day; and consequently are enabled to enjoy a few luxuries denied to their humbler brethren.

The coarsest rice, even in a good harvest season, cannot be purchased for less than one rupee (two shillings) per maund of 80lbs. Patna rice is three rupees, or six shillings; this kind, however, is never eaten by the labouring classes. Wheaten bread is never seen in the houses of the poor, nor any animal food whatever, except a little fish, principally shrimps,

which are caught in great numbers in the numerous nullahs and rivers in Bengal. Tea, coffee, butter, sugar, and eggs, are luxuries of which few are able to partake; and the only drink of the family is water, and that even of a very questionable character; for they obtain it either from the filthy river, or from some pond or tank in which they perform their ablutions, and wash their clothes and cooking and other utensils.

Let us see how a family consisting of a labouring man, his wife, and say two children, exist on their very limited income. In the country no houses are ever rented. A small spot of land, for which a rental of about threepence to sixpence a year is paid, is obtained from the Zemindar, on which the poor man erects his hut. If he has a *regular* income of four rupees a month (eight shillings) in a country village, he would be considered most respectable.

This sum (£4 16s. a year) he would expend as follows:—

	£	s.	d:
Rice, 5lbs. a-day, for two full meals, and a little cold for the early morning, 22½ maunds at 2s. per maund .	2	5	0
Fish, or other material for curry, at ¼d. per day . .		7	6
Oil for curry, light, and lubrication, at ¼d. per day. .		7	6
Vegetables, chillies, salt, etc., at ¼d. per day . . .		7	6
Pawn, betel-nut, etc., at ⅛d. per day		3	9
Tobacco, at ⅛d. per day		3	9
Clothing, man and his wife, one suit each per year . .		7	0
Ditto for two children, ditto		4	0
	£4	6	0
Leaving for Brahmin's fees, ground rent, schooling, and religious feasts, for the whole year		10	0
	£4	16	0

In the large towns, where provisions are dearer, and house rent has to be paid, how the poor people contrive to live, I cannot tell. In the villages the common currency of the people is the *cowry shell*, of which about five thousand are equal to a rupee, or rather more than two hundred equal to a penny. In many villages a silver or even a copper coin is never seen; and unless provided with cowries the traveller can purchase nothing, as I have found to my great inconvenience.

To assist the family, the women and children go into the fields to collect cow dung, which, when dried, is used for fuel, and so that article of expenditure is saved. They also set little wicker traps in any flowing water, and occasionally catch more shrimps than they can use, and sell the rest; by these various means they manage to exist.

There are no poor laws in Bengal, and no provision whatever is made for the aged, or for widows or orphans; this, taken in connection with the fearful restrictions of caste, entails upon the destitute an amount of suffering that cannot be described; and were it not for the genial character of the climate, and the cheapness of the common articles of food, that misery would be increased a hundredfold.

To mitigate this evil, and to afford a small degree of help, several benevolent Europeans were in the habit of subscribing, weekly, certain sums, and expending the same in the purchase of rice, *dholl* (a species of pulse), cowries, and a small copper coin called *pice*, eight of which are in value equal to threepence. At seven

o'clock every Sunday morning, all beggars were invited to attend; and either in the compounds of the houses, or on the *meidan* (open plain), about five hundred persons generally came — the most wretched, miserable objects that can be imagined. There were the blind, the lame, the sick, the aged, and widows with their young children; all in the most deplorable state of destitution, with scarcely any clothing upon their persons, met together to receive, from the hands of Christian charity, food sufficient to last them for perhaps two days.

Before distributing the rice, a missionary or a native catechist would read to them a portion of the Word of God, and deliver a very short address. He would then give to each a bowlful of rice, a small cupful of dholl, a handful of cowries, and one or two pice. To obtain this gift, many of them would come from a distance of five or six miles. The short religious services were invariably listened to with the greatest earnestness. They were always clothed in the simplest language, and generally illustrated one of the benevolent miracles or parables of our Divine Lord. That they were not delivered altogether in vain, I shall show in a future chapter.

NATIVE VILLAGE EDUCATION.

In almost all the larger villages in Bengal are to be found common schools, where a boy learns his letters by writing them, first on the ground with his finger, then with a reed dipped in ink on the green plantain

leaf, and finally with an iron style on a thick palm leaf. They learn the arithmetical tables with a readiness and precision equal to anything I have ever seen in the common schools in England. The *nampta*, or multiplication table, proceeds from 1, 1½, etc., up to 19 times 19½, and 20 times 20; and in some cases I have heard it carried up as high as 100. Twice a day all the scholars stand up, and the most advanced boy begins, in a sing-song tone, "Twice one are two, twice one and a half are three," and so on; all the other boys repeating it after him in the same chanting manner. This is a very favourite part of the school curriculum, and the proficiency obtained by the boys is most surprising.

The village schoolmaster is frequently an intelligent Soodra, but sometimes a poor Brahmin. The fees received are very small, ranging, for each pupil, from three-halfpence to threepence a month; and this small sum is more than many of the villagers can afford. In consequence, great numbers of boys can neither read nor write.

Until missionaries visited Bengal, female education was entirely unknown. At the present time, however, wherever the Gospel has penetrated, schools both for boys and girls have been established; in most instances, the education imparted is gratuitous.

In the large towns in Bengal, schools or colleges, of a superior character to those above described, are very numerous. In these the Vedas are taught in the Sanscrit language, together with the imperfect native systems of geography, astronomy, etc.

In the Mission schools in the large towns an education is given, which embraces all the elements of European literature, both in the English and native languages; and the pupils are also well grounded in Scripture history and doctrine.

DHARNA.

A curious custom prevails among the Hindoos, which, though seldom practised, is occasionally adopted, when there is a prospect of its being successfully applied; it is called *dharna*—from *dree*, to seize, to hold. When any person, a Brahmin especially, imagines he has a claim against any one, and that claim is refused, he threatens to sit down at the door of the presumed debtor, and never to leave it until the claim is met, or the debt paid. During this time he declares that he will neither eat, drink, nor sleep; and should he die whilst in the performance of this vow, his death would be laid at the door of the debtor.

As causing the death of a Brahmin is the unpardonable sin, beyond the power of any atonement, be it ever so costly, and which is sure to be followed by everlasting perdition, it is more dreaded by the common people than any other crime that can possibly be committed. When *dharna* is resorted to by a common Soodra but little notice is taken of it, and the claimant may sit as long as he pleases without giving the housekeeper the least uneasiness; but with a Brahmin it is a different thing.

Soon after I was settled in Calcutta, a case occurred

which attracted a good deal of attention, as showing the cunning of the one party and the profound superstition of the other. A Brahmin brought a claim against a wealthy merchant, a shopkeeper in the *Burra Bazar*, for sixteen rupees. This was resisted, on the ground that he had never in his lifetime seen the Brahmin or knew anything about him, and consequently that the claim for the money was most unjust. The Brahmin, however, persisted in his demand; and when he found that there was but little chance that the shopkeeper would yield, he took with him two or three other Brahmins, and in their presence renewed his demand, which was again most resolutely refused. As a last resource he declared that unless the money was immediately paid he would sit down at the door in *dharna*, and would neither eat nor drink, would abstain from all the public holy duties incumbent on a Brahmin, and at the door he would die—and a Brahmin's death would be visited on the shopkeeper's head. The merchant intimated that the Brahmin might do as he pleased, but the money he would never pay.

In consequence of this determination the Brahmin sat down on the step of the door, and closed his eyes in devout meditation. When the evening arrived, the merchant locked up his shop, and retired to his home, leaving the Brahmin at the door. The following morning, on returning to his shop, there was the Brahmin, still with closed eyes, engaged in the highest duty of private devotion—meditating on the perfections of Vishnoo. The day passed by in the same manner,

not a word passing between the two. In the evening the merchant again returned to his home; but in rather an uncomfortable state of mind. He was in hopes, however, that the Brahmin would soon get tired of watching and fasting; but in this he was mistaken. Whether in the night-time he had been supplied with any food by his friends, or otherwise, was not known, but for five days and nights the Brahmin continued in the same state. On the fifth day he gave signs of sinking under his continued fast, and the shopkeeper began to be thoroughly frightened, and would gladly have compromised the matter by paying the amount. This, however, was stoutly resisted by a number of Brahmins who had come to see the death of their brother Brahmin, and to be witnesses against the unfortunate shopkeeper as being the cause of this dreadful event.

To prevent him dying without the blessing of Gunga, a palankeen was brought, in which he was carefully laid; and the bearers prepared to carry him to the banks of the Ganges, that he might breathe out his life in the pure regions of sanctity. The merchant, now thoroughly alarmed, entreated the other Brahmins to give the apparently dying man some food, to prevent the catastrophe he so much dreaded; at the same time offering any reasonable sum as an atonement for what he had done—naming even fifty rupees. "What!" cried the indignant Brahmins: "offer a paltry fifty rupees as an atonement for bringing the life of a holy Brahmin to the borders of the grave! No; keep your filthy money, and live henceforth a life of wretched-

DANCING GIRLS. [To face page 93.

ness, and then die a fearful death, and after that spend millions of years in flaming fire and molten lead!" The poor dupe, giving way to despair, fell at the feet of the Brahmin, and after a good deal of haggling with the other Brahmins, agreed to give 1,000 rupees if he would only condescend to live, and prevent the fearful consequences which would come on him and his family should the Brahmin determine to die. When the amount to be paid was thus settled, the palankeen bearers trotted off with the sufferer—not to the Ganges, but to his home; where there is no doubt that he and his friends had a hearty laugh at the manner in which the superstitious merchant had been swindled out of his money.

The amusements of the common people are very few. They are generally connected with their religious feasts, at some of which they seem to go almost mad—dancing, singing, drinking, etc. At the houses of more respectable persons, music and dancing by the dancing girls is common on all festive occasions. This is a very different thing to what is common in Europe. It is confined entirely to one or two girls, who in slow measure go through certain attitudes, singing at the same time some amorous ditty, accompanied by the tom-tom and viol. The accompanying sketch gives a very correct idea of this sort of thing.

In their forms, address, and behaviour in company, the Hindoos must be ranked amongst the most polite nations. It is true, there is a mixture of flattery and of fulsome panegyric in their addresses; but this is given

and received as the requirement of custom rather than as the language of the heart.

In directing their letters, as well as in the compliments prefixed to them, the Hindoos use the most extravagant terms. For example, a man desirous of obtaining a *pottah* (lease) of certain lands belonging to a Zemindar, will address him somewhat as follows: "To the great, the excellent, the prosperous, the illustrious Baboo Radacant Singh, the nourisher of multitudes from many countries, the fragrance of whose fame for goodness and generosity has spread through the three worlds,—the poor slave Gobind Dass begs to present his humble petition."

Among the Brahmins, and the Pundits particularly, complimentary verses, or artistic compositions, are presented to the individuals they desire to honour or flatter. The following ingenious letter, written by a Pundit of Nuddea, and addressed to a missionary with whom he was acquainted, is a good specimen of their skill in this respect.

It is written in Sanscrit, and is formed (in the original) into the shape of a tree, with pyramidal foliage and upright stem. The writing consists of a series of laudatory epithets, arranged from the top of the triangle in the form of an invocation, or wish, for the health, happiness, and salvation of the extolled individual. The wish itself forms the stem of the tree, commencing from the top downwards; to which each of the branches, both on right and left, bear their tributary share of desire and praise; each of which also, reading from the end of the branch toward and down the stem,

THE TREE,

Literally rendered, and, as far as possible, imitated.

To the ultimate Being's
To the Lord of the lowliest's
To the universal Ruler's ser-
To the world-containing Deity's service
To all pleasurable delights ev-
To the enjoyment of agreeable food ever
To the worship of the Supreme Deity ear-
To reposing on beautiful couches, laudab-
To wandering in places of retirement
Full of merit, peaceful, grave, to good deeds in-
Clad in neat garments, with mind to wisdom devot-
Protector of the poor, prosperous, meditating the Shasters
Faring abundantly, right-spoken, and ever pure in
Removing the griefs of the poor, with mind fixed on God,
Delighting to aid others, slow to unbecoming behaviour, ex-
Devoted to virtue, following the instructions of the Shasters, excel-

To
God's
holy
ser-
vice
ev-
er
ear-
nest-
ly
in-
clin-
ed
in
heart,
ex-
cel-
lent,
and
hap-
py
Sir!
may
Sal-
va-
tion
be
yours.
Amen!

Being's ultimate the To
Being's all-wise omniscient the To
ser- Deity's all-preserving the To
service just Bestower's good the To
ev- Deity redeeming great the To
most Invisible the of worship the To
ear- duties proper your weigh to Maturely
just- enjoyment every of sweetness the taste To
fondly groves charming through rove To
in- compassionately upright, clever, Handsome,
dispos- meditation to happy, duties, appropriate to Attached
prone ever ill and good of balancing the To
in clean ever and mild-spoken, Sin-hating,
devoted, truth to holy, righteous, Merciful,
ex- another, help to slow not diligent, intelligent, Sober,
excel- passions, subdued of truth-speaking, patient, composed, Tranquil,

forms likewise a completely expressed invocation, or wish, of similar purport as the original one. Of necessity, as both sides read from their outer letter to the centre, the lines forming the right hand branches have to be read *backwards*.

This mode of address is called "*Chitro Kabya*," from "*Chitro*," a picture, and "*Kabya*," poesy. In consequence of the different structure of the Sanscrit and English languages, the perfect pyramidal foliage of the original letter cannot be retained in the English translation here given.

CHAPTER VIII.

FIRST MISSIONARY JOURNEY.

Ignorance of the Route—Native Guide—Sarais, or Native Lodgings—Night Service by Chirag light—No Cowries, no Food—Evils of being without Money—Alarmed by Wild Beasts—Hospitality of a Hindoo Baboo—Indigo Factory—Stung by a Serpent—Fever—Cold Water Cure—Extreme Thirst—Sooksagor.

THE state of the heathen beyond the narrow bounds of our missionary operations had long seriously occupied our thoughts. What could be done for the *millions* who were living in localities never visited by Christian men, and where no opportunity of hearing the truth was ever offered? Large and populous districts within a radius of 100 miles of Calcutta, were left entirely to the tender mercies of the Brahmins, and to all the superstitions and wickedness connected with the lowest forms of Hindoo idolatry.

Whilst our Mission was too weak to enable us to establish new permanent stations, it was thought desirable that an occasional visit should be paid to some of these places, so that by the preaching of the Gospel, familiar conversation with the people, and the distribution of portions of the Scriptures and religious tracts, the way might be opened for further

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and more enlarged operations in their midst. An experimental journey was therefore resolved on, and the brethren nominated Mr. Ray and myself for this new kind of work.

Ignorant of the resources of the road, and of the facilities for obtaining food and lodging, and without making those inquiries which common sense ought to have suggested, we most unwisely entered upon this undertaking; a proceeding which, in a climate like Bengal, might have been attended with serious loss of health, and perhaps even of life.

Having carefully studied what maps could be obtained, we resolved to travel in that part of the country which lies to the north-east of Calcutta, between the rivers Hooghly and Megna. We procured a native guide, who professed to know the district well, and who agreed to take us to the most populous towns and villages; he was to act also as our caterer and cook. We paid him ten rupees in advance, and relying entirely on his experience, took with us no provisions whatever; being assured that all necessaries, both of food and lodging, could be obtained on the road, and that we merely required a small portmanteau, containing some changes of linen and a few tracts, with a blanket and mat on which to sleep at night—all of which might be fastened without difficulty to our saddles.

On a Monday morning we sent on our guide to a large village about twelve miles distant; and on the following day, mounting our horses, we proceeded as well as we could, in a country where there were no

THE BANYAN TREE (FICUS INDICUS). [To face page 99.

roads, toward the same place. Cultivated rice fields, with shady *topes* of plantains or cocoa-nut palms, enlivened the view, with here and there a stately tamarind, or some majestic banyan. As among our English trees, the oak is always considered the monarch, so among the trees of India, the Banyan tree (*Ficus Indicus*) takes the first rank, in point of size, whilst the Peepul tree (*Ficus Religiosa*) stands highest in the estimation of the pious Hindoo, as being peculiarly sacred to the gods; Vishnoo, it is supposed, in one of his incarnations, having been born under it. The banyan tree propagates itself, not by casting its seed in the earth, as do other trees; but from its branches descend thin fibrous shoots, which, reaching the earth, immediately take root, and rapidly increasing in strength and girth, become in time the sturdy stems of another tree, which, in its turn, sends forth its branches, with their dropping rootlets; and so one tree may be multiplied into a hundred, and yet the whole remain united together still as one. These trees, therefore, sometimes attain to an enormous size.

"The finest specimen of the banyan tree I ever saw was in the Botanical Gardens, adjoining the Bishop's College, near Calcutta, and certainly it was a wonderful sight; but on the banks of the Nirbudda, I have been informed, is one of far greater dimensions. It is described as being about 2,000 feet in circumference measured round the principal stems; while the hanging branches and roots which had reached the ground occupied a much larger space. The chief trunks of this single tree was said, by one traveller who counted

them, to amount to 350, all larger than common English oaks or elms; while the smaller stems, forming the supporters, were said to be more than 3,000. It is probable, however, that this account is greatly exaggerated, although I had it from a very respectable authority."*

When we arrived at our destination we found our guide had secured for us accommodation in the *sarai* (diminutive of *caravansarai*), but to our dismay we found it to consist of a small mud-built hut, with a thatched roof, about twelve feet square; the roof was covered with a thick layer of cobwebs, and the mud walls with soot, produced by the multitude of pilgrims and other travellers, who, staying there for a night, had lighted their fires and cooked their food within the building, leaving behind them an amount of dirt and filth exceedingly unpleasant. Having, however, swept out our hut as well as we could without a broom or brush, and having groomed and fed our horses, we partook of the curry and rice which our cook had prepared for us, and then began to prepare for our missionary work.

We went round the village, calling at almost every house, inviting the people to attend a meeting opposite the *sarai* at eight o'clock. We then purchased a dozen *chirags*, or small earthern lamps, for which we paid three *pice*, or one penny; and trimming them with oil, we placed them in a row before our hut. When lighted, nearly all the inhabitants of the place flocked together to see what was going on. Requesting them

* Buyers' "Recollections of Northern India."

to be seated on the ground (their usual habit), we told them the object of our visit; and they listened attentively, while we unfolded to them, in the simplest language, the Gospel plan of salvation, entreating them to turn from dumb idols to the worship of the living and true God. The meeting was prolonged till ten o'clock; then urging their attendance on the following evening, we dismissed the congregation, thankful that such a favourable opportunity had been afforded us, in a place where the Gospel had never before been heard.

On the following morning great was our surprise and regret, to find our guide had decamped. We never saw him again. As a guide, he was of little use; for our object was not to visit any particular spot, but those places where most people could be found, and this information we could easily obtain; but in the loss of our cook we were put to great inconvenience, and found it exceedingly difficult to procure the common necessaries of life.

Making, however, the best of our circumstances, we soon found, in the bazar, a small shop, where we purchased, for six pice, sufficient rice, etc., to last us the day, and we contrived to make an eatable mess; not very rich or palatable, but which answered every purpose, washing it down with water from a very dirty tank, close by. In the evening our congregation again assembled, and several Brahmins were present; and a most animated discussion was kept up till a late hour. Good-humour, however, prevailed; and when we asked the people to unite with us in prayer, silence and the strictest decorum was observed; they evi-

dently felt that there was a great difference between the solemnities of the Christian religion, and the noisy senseless services of their idol temples.

The next day, after having partaken of a little *jol-pan*, which can be obtained in every village, and a draught from the same dirty pond, we resumed our journey; and in the course of the afternoon arrived at a very pretty place, thickly planted with trees, and with a large population. Here we therefore resolved to remain, as in the former place, two days. Securing a place in the *sarai*, we entered the bazar to purchase food for our horses and ourselves; for which we were quite prepared, having taken nothing during the day but the *jol-pan* in the early morning. After selecting the few articles we required, being very hungry, we ate, whilst standing at the stall, a small bunch of plantains, value one halfpenny, and we then tendered in payment a silver rupee, asking for change. Our astonishment was great when we were informed that such a thing as a rupee was scarcely ever seen in the place, and that even copper coins were such scarce articles that very few possessed them; the only article of currency there being the cowry shell, of which we had none. What to do we knew not—we had eaten the fruit, and therefore could not return it. We sadly wanted a dinner, but the sharp old woman who was the owner of the stall would not part with her rice till she had the money down. We begged for credit, promising to pay her double the amount on our return; but to this she would not listen, and we had every prospect of

having to go without food. She now clamoured for payment for the plantains which we had eaten, and raising her voice to a high pitch abused us right soundly. A crowd soon collected, which increased every minute, and every one was anxious to know what was the cause of the disturbance; as scarcely any one did exactly know, some cried one thing and some another, till we were charged with almost every possible crime.

We told them who we were, and what was our object in paying them a visit. As soon as this became known, an old Brahmin roused the fury of the people to the highest pitch, by declaring that we were destroyers of caste, and our only aim in coming was to abuse their gods, insult the Brahmins, and turn the people away from the holy faith of their forefathers. We were in considerable danger of being ill-treated, when a respectable man came between us and the mob, and having heard from us what was the real cause of the tumult, told us we had better leave the place without delay, for the people, in their present excited state, would listen to nothing that we could say. On his promising the old market-woman that he would give her, from one of his trees, a larger bunch of plantains than that which we had taken, we were permitted to depart without further trouble.

Hungry, weary, and sad at heart, we proceeded in search of a more hospitable people; but being entirely unacquainted with the country, and there being no roads, only footpaths, and these very indistinct on account of the increasing darkness of the evening, we

proceeded very slowly for nearly two hours, when we arrived at a large *jheel*, or lake, at which our tired horses were glad to drink. Which way we were now to go we knew not—the light of day had entirely disappeared, and the darkness was so great that we could scarcely distinguish objects a few yards from us.

We were evidently now in an uncultivated part of the country, and by the thick brushwood through which our horses were urging their way, and the fallen trees which occasionally crossed our path, we felt persuaded we had wandered into some wild jungle, and knew not where it would lead us. Throwing the reins on the necks of the horses, we left them to proceed according to their own instinct. After wandering about some considerable time, with a suddenness which almost threw us over their heads, they started back in evident alarm; while immediately, a tremendous roar, close at hand, told us of our danger, and of our helpless condition. We had with us no weapon of defence, but our trust was in the protecting care of Him to whose service we had devoted our lives; and our trust was not in vain. Our frightened horses turned off in another direction at a rapid pace, and we heard no more of the creature, whatever it was, that had caused us such alarm.

We soon got clear of the jungle, and near midnight found ourselves close to a large brick-built house, but whether occupied or not we could not tell. Having discovered the door, which was locked, we knocked loudly and continuously, until from within a gruff voice was heard, demanding who were the disturbers

of the night, and who dared to violate the sanctity of a holy Brahmin's house. We told the *Durwan* (gate keeper) that we were benighted English travellers, who had lost our way; and requested him to inform the *Baboo* (rich gentleman) of our circumstances, and to beg his permission for our resting, for the remainder of the night, under his roof.

After some little time the gate was opened, and we were admitted into a spacious courtyard, where the Brahmin himself appeared, together with a number of his servants and friends, who, being thus unexpectedly awakened from their sleep, came to see who were the intruders, and to ascertain what was their errand.

The master of the house, who was a *Zemindar*, or large landowner, was a person about forty years of age, tall, most gentlemanly in his appearance, and courteous in his manner. When he had heard our tale, he told us we were heartily welcome to all that his house contained; and that he could not recollect what work of merit he had performed that this high honour of entertaining two English gentlemen should be conferred upon him. Whilst we sat and conversed, a dish of boiled rice was hastily prepared, which, together with plenty of fresh milk, was set before us, of which we partook with pleasure: our horses likewise were well fed, and comfortably housed.

The Baboo then took us into an apartment where we found a large native bedstead, on which he had evidently been sleeping. He placed this at our disposal, and spread his own mat on the floor. To this we objected, and respectfully urged him to allow us to

occupy that position; but to our scruples he would not listen, and being quite overwhelmed with fatigue, we made no further objection, but spreading our mats on the bedstead, soon fell fast asleep. At dawn of day we were awakened by the Baboo getting up, and repeating several times the words, "Ram, Ram! Ram, Ram!" his morning invocation to Ram, one of the incarnations of Vishnoo. We did not rise however till eight o'clock, when we enjoyed the luxury of a most refreshing bath, and felt quite prepared for the engagements of the day.

At our request, the Brahmin gave orders to summon all his attendants, and the people who dwelt in the immediate locality. In a very short time more than 300 men assembled in the courtyard; and standing in the verandah of the house, with the Brahmin and several native gentlemen seated by our side, we preached "Christ, and Him crucified." A more orderly and attentive congregation we never had, and the conversation which ensued was of the most satisfactory nature. When the people were dismissed we were summoned to a substantial meal of curry and rice; after which the Baboo and his friends entered into a lively discussion with us on the claims of the Gospel, and freely acknowledged that, as far as he understood it, Christianity commended itself more to his mind than the foolish dogmas of Hindooism.

When we told him how we had been driven from the village on the preceding day, he excused the common people on account of their ignorance, but stated that the conduct of the old Brahmin deserved the most severe reproof. He confessed there was a great fear of

the English among the lower orders, and of missionaries in particular, as it was the general opinion that they had been sent to the country to ruin the caste of the people, and to constrain them to become Christians; but the educated upper classes knew better, and felt satisfied that under British rule the security they enjoyed, as regarded both property and life, was far greater than they possessed under the Mohammedan Nawabs of Morshedabad or the Hindoo Rajahs of Bengal. As to religion, he observed, the great mass of the people, without considering the subject, followed in the footsteps of their forefathers, and any departure therefrom was esteemed as heresy, worthy of the greatest punishment; and when any bigoted or self-interested Brahmin spoke against the missionaries, all their prejudices were excited, and they were ready for any outrage or attack; whilst thoughtful and educated men felt assured that Hindooism, in its present form, could not long exist, and a growing indifference to its demands was constantly being manifested. He concluded by saying that he should not be surprised if, in the course of time, the religion of the conquerors would become the established religion of the land.

After receiving directions as to the roads leading to the most populous places for twenty miles round, we took leave of our hospitable host; and passing through several large villages, at each of which we stopped and addressed the people who gathered around us, we arrived in the early evening at a large indigo factory, belonging to an Armenian gentleman, upon whom we called. After informing him who we were, and what was

the object of our journey, he plainly told us that he thought we were great fools for taking so much trouble about the natives, for he believed their religion was as good for them as ours was for us, and indeed much better, as it suited their capacities, and afforded them that amusement without which they would be perfectly miserable. In regard to our stopping at the factory for the night, he said he had no objection, if we could put up with it as it was, there being neither bed nor sofa; since the house was used simply as a place of business, he and his family living two miles away, and he was then just about to leave for his home. Telling the *chokeedar* (watchman) who lived in charge of the premises, to do for us anything we required, he departed; and we prepared for our evening's work in the adjoining village.

Accompanied by the *gomastah* (native superintendent), we went, as on the former occasion, from house to house, inviting the people to meet us opposite the door of the factory as soon as they had eaten their evening meal. Having procured a number of *chirags*, we had quite an illumination, and standing in the verandah of the building, about 150 people were attracted to the spot, to whom we read and explained one of the parables of our Lord. They were apparently very poor and ignorant, but paid particular attention to what we said; and whenever anything was advanced beyond their comprehension they stopped us and made us explain our meaning.

We found they were nearly all employed in the indigo works, and appeared a simple, harmless people;

but no man seemed to care for their souls. As to the proprietor of the factory, we ascertained that he was himself little better than a Hindoo, living with more than one native woman, and looking upon his work-people as beasts of burden rather than as men. In the village was a small idol temple, and a Brahmin resided in the place; but at that time he was absent on his professional duties. When the people had all retired to their homes, the *chokeedar*, to whom we had given a rupee to make some purchases, succeeded in preparing for us a curry, after partaking of which we spread our mats in the verandah, and wrapping around us our rugs, soon fell asleep; but on account of the fierceness of the mosquitoes, we spent a very restless night.

And so we proceeded for nearly three weeks longer, stopping at almost every large village and town for a day or two, visiting the native schools, addressing the people in the bazars, or wherever large audiences could be obtained. In the evenings, sitting in front of the hut in which we were to sleep, with our *chirags* burning, we always succeeded, owing to the novelty of the sight, in securing a large attendance, to whom we made known the unsearchable riches of Christ.

At one place I was awakened out of my sleep, in the middle of the night, by a large serpent crawling over my body; starting up in alarm, I suppose I frightened or exasperated it, for it stung me severely in the arm, and then made its escape. At first I felt but little hurt, but soon a tingling sensation, reaching up to the shoulder, a parched tongue and great thirst, made me long for the morning, and as soon as it was

light I found the arm greatly swollen, with considerable inflammation around the small wound. We had with us no medicine, but I resorted to the only remedy at hand—*cold water ;* and as the hut was close to the village pond, Mr. Ray poured upon the wound a stream of water from a height of about three feet, thus giving it a *douche* bath. He continued this operation as long as I could bear it, with short intervals, for nearly an hour, by which time the inflammatory symptoms had entirely subsided, and I felt greatly relieved. Binding up the arm with a cloth, which I kept constantly wet, the swelling gradually decreased, and towards evening all danger was over. Whether this serpent was positively poisonous or not I could not ascertain ; but my impression is that the bite of most of them, whilst not attended with fatal results, will produce more or less effects such as those from which I suffered.

On another occasion we had to cross a lake of considerable width and depth. Mr. Ray, who was a proficient in the art, determined to swim over, and strapping his clothes to the back of his horse, he soon reached the other side ; whilst I fastened the two horses together, and, mounting my own, endeavoured to force them both forward. They most reluctantly entered the water, and when they found themselves getting out of their depth, refused to proceed further, and notwithstanding all my efforts turned round towards the shore. I repeated the experiment two or three times with the same result, and it was not till I had almost given it up in despair, that they were induced

to take to the deep water. When they found they were literally off their legs, they made the best of it, and soon reached the opposite bank.

In the meantime Mr. Ray had been standing, almost in a nude state, exposed to the rays of a tropical sun, and in a strong south wind. He felt no inconvenience from it at first, but in the course of the night became alarmingly ill, and before morning was in a high state of fever. At times he became delirious, and the pains in his head were exceedingly distressing. *Cold water* again was the simple remedy—in fact we had nothing else; therefore keeping his head covered with a wet cloth, rubbing his body constantly with a cloth well saturated with water, and giving him to drink plenty of *conjee* (the water in which rice had been boiled), the fever speedily left him, and the day following we were able to proceed. Had he been in Calcutta with such a fever, according to the invariable custom, he would have had given to him large doses of calomel, James's powder, and black draught; leeches would have been applied to his temples, and perhaps he would have been laid up for a month; whereas by using Nature's gentle remedy, health was restored in two days.

On the last day but one of our journey we suffered greatly from thirst; for having left our lodging very early in the morning, without breaking our fast, we took an easterly direction, and soon got involved in a nasty jungle; emerging from which we entered upon a dreary tract of country, with a dry sandy soil, where for miles not a human being was to be seen. We journeyed on, the heat being intense, until four o'clock in

the afternoon, without discovering the smallest trace of water, when we arrived at what was once a pond, but now only dry mud, except in the centre, where a little thick liquid was seen. Some travellers had passed the place before, for we saw the ashes of the fires where they had cooked their food, and some broken earthen pots in which they had boiled their rice. Fastening a piece of one of these broken vessels to a long stick, we contrived to scoop up a little of this muddy mixture, and tried to strain it through a handkerchief; but in this we were only partially successful, and filthy as it was we were glad to swallow it.

The sufferings occasioned by extreme thirst cannot be described; they are far more painful than those produced by hunger. We offered some of this thick drink to our horses, but they not being, as we supposed, as thirsty as ourselves, refused the draught.

Soon after this we entered upon a cultivated country, and rejoiced to see the cocoa-nut and other palms growing in abundance, and a few houses nestling in their midst. For a few pice we were plentifully supplied with young cocoa-nuts, full of delicious water, which not only quenched our thirst, but greatly cheered our spirits. Water also in abundance was here procured for our horses, and resting for an hour under the shade of the trees we were quite refreshed. We then proceeded through a beautifully cultivated country for about six miles, and near eight o'clock arrived at Sooksagor, on the banks of the Bagharetti river.

Here our trials ended. A rich Portuguese Roman Catholic gentleman, named Barretto, had in this place

his country-seat, a most princely mansion, but which has since then been completely destroyed by the inroads of the river. The hospitality of this gentleman was known throughout Bengal, and his house was open to every European who happened to pass that way. To our great disappointment we found that he and his family were in Calcutta; but he had left orders that should any visitors arrive during his absence, they were to be taken to the residence of the Roman Catholic priest, who lived in a most commodious house in the park, and who was entirely supported at Mr. Barretto's expense. He officiated in a very elegant little chapel adjoining the mansion, in which the family, and a few Indo-Portuguese dependants attended divine service.

We were accordingly conducted to the house of the *padre*, but he being likewise from home, we were entertained by Mr. Barretto's head servant. In a very short time a dinner was provided, and we enjoyed the luxury, for the first time during the past month, of eating our food with those convenient articles, knives, forks, and spoons, instead of using our fingers in the native fashion.

We remained in this earthly paradise, as it appeared to us after the rough work we had gone through, till near midnight, when the tide being favourable, we engaged a native boat to convey us to Calcutta, leaving our horses to be sent overland, by persons whom Mr. Barretto's servant would provide. In the evening of the following day we arrived at our home, thankful to find our families in health, and we ourselves none the

worse for the inconveniences we had suffered on the road.

Thus ended our first missionary tour, which, notwithstanding the many difficulties we had experienced, was looked upon as a decided success. Thousands of poor natives who had never before seen a missionary, or heard the name of Christ, had listened to the glorious truths of the Gospel; and multitudes who had never given a serious thought to the subject of religion, but had been content with the mummeries of their idolatrous services, had heard the solemn fact announced that "it is appointed unto all men once to die, and after death the judgment," and had been informed how they might obtain "the forgiveness of sins."

The journey also taught the important lesson that it was quite impossible for Europeans to live in Bengal as do the natives of India. Many good people in England, to whose opinion we were always glad to show respect, had urged us to give up our European mode of life, and conform to the customs of the natives as it regards clothing, lodging, and food. This experimental journey showed us the great impropriety of such a change; that it would not only be injurious to health, but decidedly lower us in the estimation of the natives themselves. Seeing us as foreigners in their midst, deeply impressed with the errors of their creed, and having come thousands of miles to make known to them the way of life, they cannot but respect our motives, and listen to our advice. But for us to live as they live, and dress as they dress, would make us appear to them as a sham, and they would despise us accordingly.

CAMPING OUT IN THE JUNGLE. [To face page 115.

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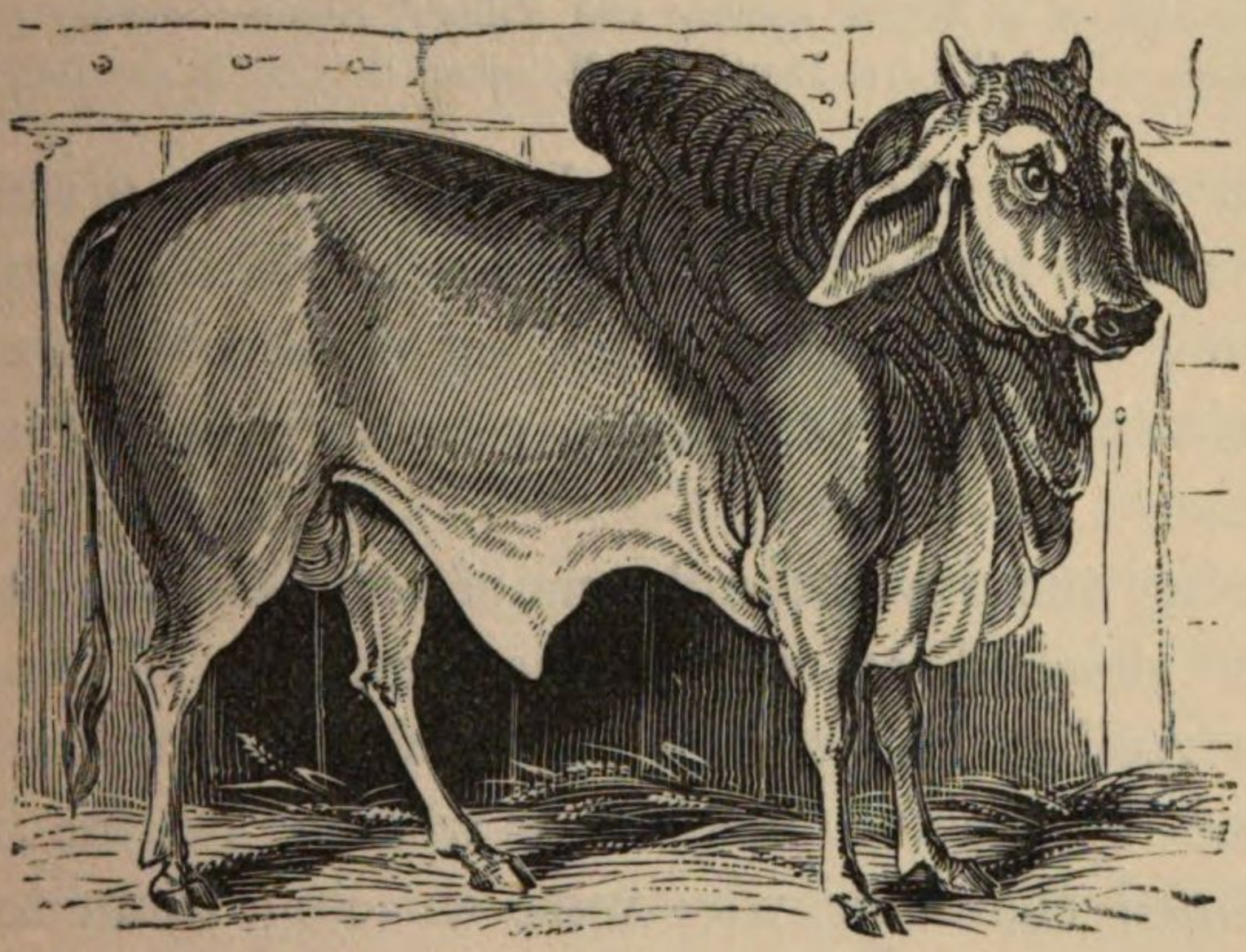
In all our future missionary journeys, therefore, we either carried with us tents which we could pitch in some central spot, and to which in the evening we could return as to a home; or, traversing the larger rivers, we would visit all the towns on their banks, living and sleeping on board our boats.



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CHAPTER IX.

MISSIONS TO SAILORS AND SOLDIERS.

Sailors in Calcutta Bazars—Hoisting the Bethel Flag in the Hooghly—Formation of a Bethel Society and Sailors' Home—Soldiers in Fort William—Lord William Bentinck—Religious Services in the Barracks.

On our return, Mr. Ray and I resumed our preaching engagements in the bungalow chapels and the open air, and the visiting and superintending of the schools, whilst the printing office occupied a considerable portion of my time.

Passing one day through one of the Calcutta bazars, I was shocked at seeing the number of English sailors reeling about in a state of intoxication, surrounded by native men and women of the most abandoned character, who were enticing them to the wretched haunts of iniquity that abounded in that district. Exposed, with bare heads, to the fierce rays of the sun, and maddened with the poisonous stuff they had drunk in the native grog shops, they were shouting, singing, and swearing to the delight of their miserable seducers, but to the disgust and contempt of the more sensible and respectable classes—making the very name of Christianity a by-word and

reproach. Frequently when addressing a congregation of Hindoos and Mohammedans, we had been told to convert our own drunken countrymen, the pest of the city, and a disgrace to humanity.

Previously to this the missionaries had received from Lord Gambier, the founder, or patron, of the London Bethel Society, an earnest appeal on behalf of British seamen in India, which was accompanied by a Bethel flag.

The incident just referred to brought the claims of our seamen vividly to mind, and we determined, if possible, to hoist this flag on board some ship lying in the Calcutta river on the following Sunday, and try if we could establish a "Calcutta Bethel Society and Sailors' Home." During the week we visited several of the captains belonging to the vessels in the river, and succeeded in obtaining the sanction of one gentleman to hold a public religious service on the deck of his ship. Engaging a boat, we boarded several vessels, and invited the officers and crews to attend the next Sunday, at four bells (ten o'clock), wherever they saw the flag flying and heard the bell toll; and to prevent any inconvenience, we promised to send boats round to the different vessels in port to convey and take back any who wished to attend the service, free of expense.

When the day arrived the beautiful Bethel flag, with white dove and olive branch upon a blue ground, was seen floating from the mainmast-head of the British ship "Madras," 800 tons burthen, commanded by Captain Beech. No such flag had ever been seen in those waters before, nor in any other port of the

Indian Ocean; it was something quite new, and excited no small degree of interest among the sailors. Half-an-hour before the appointed time, the ship's bell sent forth its loud inviting sound, and continued ringing till ten o'clock. Accompanied by Mr. Keith, I went on board, and found everything prepared in the best possible manner. The large awning was spread over the quarter-deck; the capstan, covered with the Union Jack, was prepared as a pulpit; the capstan bars, placed upon buckets, formed sittings for the sailors; whilst the cabin chairs were placed near the poop for any officers who might attend. Boat-load after boat-load of decently dressed British tars now arrived, and took their places with the greatest order; and the *first* Christian service ever held on the waters of the Ganges was conducted with a solemnity and decorum equal to anything we had observed in our churches at home. The praises of God, sung to the tune of the Old Hundredth, in which all could unite, closed the service, and with stentorian voices the sailors seemed to astonish *Gunga* with sounds which on her sacred stream had never before been heard.

This first service afloat having proved so highly satisfactory, other captains offered their vessels; and sabbath after sabbath the Bethel flag was seen flying from the mast-head of some English or American ship for several months. Owing to the rapid current, during what is termed the *freshes*, in the rainy season, when the Ganges, deluged with the waters from the Himalaya mountains, overflows its banks, the stream in the Hooghly runs with a force that is almost impossible

to stem, and we found it extremely difficult for our boats to board the ships anchored in the middle of the river. We therefore determined to make an effort to procure a vessel of our own, which could be moored at a convenient spot near the shore. A subscription list was opened, and the European gentlemen residing in Calcutta, having often witnessed the degraded condition of the sailors in the bazars, cheerfully contributed; so that in a very little time we were able to purchase a large two-masted pinnace, which was fitted up as a floating chapel, containing sitting accommodation for about 150 persons, with a small cabin astern, as a vestry. The opening service was conducted by the venerable Dr. Carey, who preached from Isa. lx. 5: "The abundance of the sea shall be converted unto thee." After that time nearly all the missionaries in the city, belonging to the Church, Independent, and Baptist Societies, regularly took their turns; and these interesting services have been continued every Sunday until the present day.

A Bethel Society was now regularly formed; the Marquis of Hastings, Governor-General of India, giving his name as patron, and Commodore Hayes, R.N., consenting to act as president. As the first secretary of the new-formed Society, I was exceedingly anxious to establish a "Home" for Sailors ashore, where they might be comfortably and safely lodged, instead of being exposed to those wretched harpies who were always dogging their steps, trying to lead them to their infamous dens. A suitable house was soon obtained in Clive Street, near the river-side, and being fitted up

with every convenience, it was formally opened by solemn prayer. A Reading-room, with interesting books, was opened, and good and wholesome food was provided at very moderate charges. On Sunday evenings a religious service was held in the Reading-room, from seven to eight o'clock, at which the inmates of the house seemed glad to attend.

For some time the "Home" was well attended, and we had good hopes that it would succeed; but the great difficulty we experienced was in securing the services of a suitable manager. An old English sailor was confidently recommended to us, and he was placed in charge; but after some months the temptation was too great for him, and not only did he use to excess the Society's stores, but with a liberal hand he supplied his friends likewise, without money and without price. Falling also into gross intemperance and other vices, he had to be dismissed; but not until he had involved us in pecuniary liabilities which could only be met by closing the house and selling off the effects. Some few years afterwards, a new and better conducted Home was established by the Rev. Dr. Boaz, which is in full operation at the present time.

The English soldiers, in Fort William, generally consisting of two regiments, were at that time as badly off for religious instruction as were the sailors; but owing to the strict military discipline observed, they were very seldom seen intoxicated in the streets. There was in the Fort an Episcopal church, but no regular minister. Occasionally one of the Calcutta clergy

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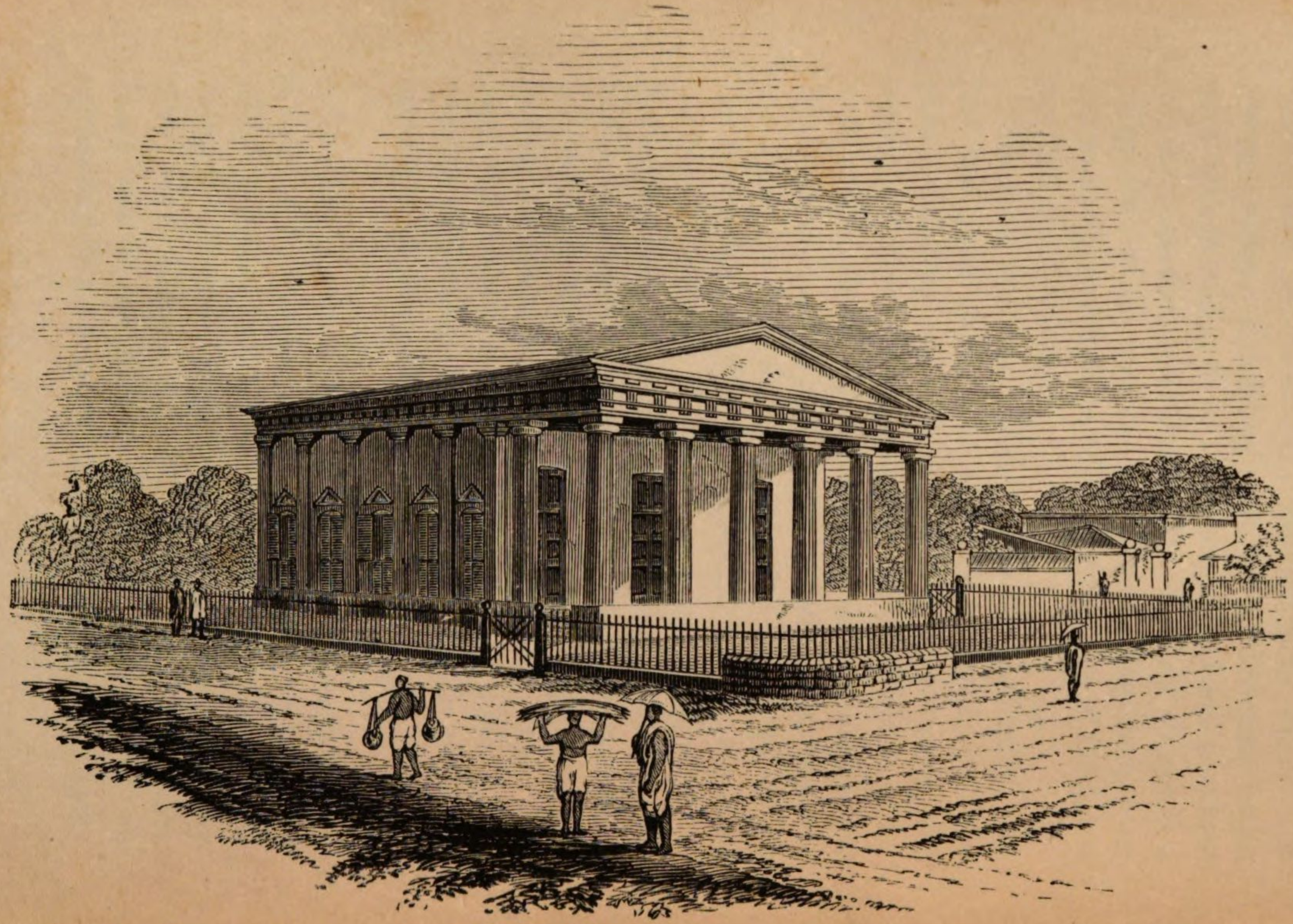

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would, on the Sabbath morning, hold a service; but generally, with the exception of an extra parade, no difference existed between that and the other days of the week.

Anxious for the spiritual good of the soldiers, we presented a memorial to the Colonel-commandant, begging permission to hold a service in the evenings of the Lord's day, in one of the empty rooms in the barracks. This application was peremptorily refused; but an officer of the commissariat department offered us a room in his private quarters, in Cooly Bazar, just outside the Fort, where many of the soldiers, before gun-fire, would be able to attend. This we thankfully accepted, and every Sunday evening a religious service was held there; and the commencement was thus made of that good work at Cooly Bazar which was afterwards carried on in the comparatively new building called "Hastings Church."

Soon after the arrival of Lord William Bentinck, as Governor-General of India, his Lordship kindly granted me an audience, when I explained the case, and begged that a room, once used for stores, but now empty, might be placed at our disposal for religious services. Having mentioned that an application had been formerly made to the Commandant of the Fort for the use of the room, which he had not been pleased to grant, I stated that our object was not sectarian; but that we were anxious, in a small degree, to supply the lack of service occasioned by the absence of a stated military chaplain, so that the steady men in the two English regiments might be enabled to attend, at least

one hour on the Sunday, on the public worship of God.

After making a few enquiries, his Lordship told me to call on the Colonel-commandant after three days, in the meantime he would communicate with him on the subject. On the day appointed, the Colonel received me with the greatest courtesy. He said he should be most happy to comply with any suggestion made by the Governor-General; and stated that the room required should be immediately fitted up as a temporary place of worship, and that we might commence our services on the following Sunday. This we did to a crowded congregation of English soldiers; and these services were attended with the most beneficial results, and continued all the time I remained in India.

CHAPTER X.

DISCOURAGEMENTS.

Arrival of fresh Missionaries—Sickness and Departure of Mr. and Mrs. Townley—Sickness and Death of Mr. Keith—Alarm of Mrs. Keith—Her Death, and that of her Child—Death of Mr. Bankhead—Pestilential Character of the Climate—Sickness of Mr. and Mrs. Gogerly—Removal to Jail—Death of Mrs. Gogerly.

ABOUT this time our Calcutta Mission was strengthened by the arrival of Messrs. JAMES HILL, MICAIAH HILL, and JOSEPH WARDEN, with their wives; but whilst we were rejoicing in the prospect of an enlarged measure of usefulness and success, our hopes were blighted by sickness and the inroads of death. Mr. and Mrs. Townley were attacked, the one with cholera, and the other with fever, which, whilst not proving fatal, produced such an amount of debility as to compel them immediately to quit Calcutta, and to remove to Chinsurah. Their health being partially restored they remained there some time; but returning sickness made it necessary that they should embark for England, where they resided during the remainder of their lives. Thus was lost to our Calcutta Mission its founder and most efficient agent.

Mr. Townley was a gentleman of independent for-

tune, and devoted his time, talents, and property to the spread of the Gospel in India. By his kind, gentle, and courteous manner he secured the esteem of all who knew him, and subdued, in a great measure, the prejudices of those Europeans who looked with suspicion, and even contempt, on the objects contemplated by the Missionary Society. His compulsory secession from the work was felt most severely by the younger brethren, who had hoped to have benefited by his counsel for many years to come.

Soon after Mr. Townley's departure, Mr. Keith, a powerfully built Scotchman, of a most robust and hardy frame, whom no amount of labour ever tired, and who seemed able to resist all the attacks of disease, returned one evening from his usual out-door preaching, complaining of a strange feeling of coldness near the heart. This rapidly spread over the whole body; and although the heat of the weather was most intense, no amount of covering could keep him warm. The best medical assistance was obtained, and the strongest stimulants applied, but all in vain; his body seemed to have been turned into stone, and after three days he expired.

An incident occurred in connection with this event which has never been explained, and which at the time deeply affected the mind of Mrs. Keith, already fearfully excited by her sudden bereavement, and which it is supposed hastened her end. About a week after the funeral of Mr. Keith, arrangements were made for the removal of the widow and her two children to the house of a friend; and the rather extensive library

of her late husband was to be catalogued and sold. This occupied the whole of a day, from nine o'clock in the morning till near midnight, and Mr. Bankhead and I were busily engaged in the work. To sympathize with and to assist the heart-broken widow, one of the wives of the missionaries generally spent the day with her; and on this occasion my wife had been her companion. About eleven o'clock at night we had nearly completed the catalogue. The two ladies were standing near the sideboard, partaking of some slight refreshment (suppers never being eaten in India), when suddenly some heavy body was apparently thrown violently against the room door. Mrs. Keith uttered a shriek, and turning to Mr. Bankhead, exclaimed, "Oh, Mr. Bankhead, how could you be so cruel as to frighten me in such a manner?" She then almost fainted away. Mr. Bankhead, startled equally with the rest, denied all knowledge of the affair; the truth of which I could testify, as I was seated by his side, hastily finishing the work in which we had all day been engaged. We then searched the house. Every door was closed and locked; not a soul besides ourselves was on the premises; and all was perfectly still, both within and without. Whence therefore this fearful sound came none of us could tell.

Whatever may be said to the contrary, a spice of superstition is common to humanity; and her mind having been wrought upon so powerfully by the painful circumstances through which she had recently passed, it is not surprising that Mrs. Keith attributed the awful sound she had heard to a supernatural cause.

We all heard the crash, as of the falling of some heavy body against the door, or the hurling against it, with violence, of some large book; but after the most diligent search no cause for it could we ascertain, and it remains a secret to the present time. Whether this had the effect of producing or increasing the fever, which after a short time attacked her, it is difficult to say; but within six weeks of her husband's death Mrs. Keith also was carried to her grave, and her eldest child followed her a few days afterwards.

Six months after the death of Mr. Keith, Mr. Bankhead sickened and died. By his diligence in the study of the native language, he gave promise of great usefulness among the heathen; but before he was well-qualified for active labour, when only about twenty-four years of age, he was cut off by the deadly climate of Bengal.

This large province is exceedingly flat and low, some parts being even below the level of the sea. During the rainy season large tracts of land are inundated, and continue so for three or four months; after which the quantity of decayed vegetable matter left on the soil produces such an amount of miasma, that disease is inhaled with every breath. Besides this, at all times of the year decayed animal matter, more offensive still, everywhere abounds. The Hindoos never bury their dead, but profess always to burn them. Were this properly accomplished no evil would follow; but the mass of the people being poor, and in many places fuel being expensive, dead bodies are often only half consumed; and as the burning places are generally on

the banks of a river, the remains are thrown into the stream, or else are left on the shore to be devoured by the vultures by day or the jackals by night. Great numbers of the dead are likewise, without any attempt being made to burn them, thrown bodily into the river, where they float about with the returning tides, in every stage of decomposition, poisoning the atmosphere with their stench, and proving a fruitful source of fever and death. In the fields also, near to large villages, similar nuisances exist. A cow, for instance, may die, and where it falls there the body remains, until the flesh is completely eaten by the birds and beasts of prey, no one attempting either to burn or bury it.

It was in this pestilential season that our dear young friend was removed by death; and a few weeks afterwards both my wife and I were laid down by the fever, and were brought so low that few hopes were entertained of our recovery. The house in which we lived was excessively damp, and without any drainage whatever; and whilst its exterior appearance was pleasing to the eye, the interior was greatly opposed to health. It consisted of two rooms and a hall upstairs, and the same below; but the latter, throughout the year, were so damp that it was impossible for any persons to sleep in them, except at the risk of their lives. One of these lower rooms was used as a store-room for paper and materials connected with the press, the other was my study, whilst the hall was the depository of the Tract Society.

Owing to the dilapidated state of the upper apart-

ments and the flat roof, through which the rain was continually falling, extensive repairs had to be made, during which time my family were compelled to live in the lower rooms, and in consequence were soon prostrated by fever and dysentery. So high was house-rent in Calcutta at that time, that for this uncomfortable and small residence I had to pay ninety rupees a month, equal to £108 a year. For upwards of a month I was unable to leave my couch, and my poor wife suffered more severely still, being delirious for a considerable time. Two medical gentlemen kindly visited us every day, who both declared that unless we were immediately removed to a better house, no medicine or skill could possibly save our lives. But there was no place to which we could go. In consequence of the exorbitant house-rent demanded for but humble accommodation, the other missionaries had scarcely room for their own families; private lodgings, similar to those obtainable in England, were not to be procured; hotels at that time there were none; and among the friends who formed our English congregation, none appeared willing to risk receiving into their houses two fever-stricken patients, in that sickly season of the year.

At last, the governor of the Calcutta jail, a good man, called to see us; and finding that we were literally dying for the want of better lodgings, kindly offered to convey us to the jail, where he could place at our disposal two rooms, both dry and well ventilated. We gratefully accepted his offer, and on the following day were removed there, and received from the governor and his excellent wife those kind attentions which,

under the blessing of God, tended to restore us, at least partially, to health. Shortly after our removal to our new quarters, I was attacked with boils all over my body. At one time no less than sixty-one were counted on my person; several of them very large, and all exceedingly painful. For a whole week I was entirely helpless, lying on a mat spread on the floor, and attended by a Mohammedan boy, who nursed me with great tenderness, and fed me as though I were a child.

In this condition I continued for nearly a month, when the boils gradually disappeared, and I slowly recovered my health and strength so as to be able to resume my duties; but my poor wife, though she rallied for a time, gradually became weaker, and at last sunk under a complication of disorders brought on by these trying circumstances, and on the 12th September, 1823, she gently passed away, in the 25th year of her age.

Certain circumstances connected with her death, made it to me unusually painful and solemn. My eldest child, a few days previously, had been removed to the house of a friend. My youngest, just twelve months old, who had been exceedingly fretful all the day, had just been hushed by the ayah into a comfortable sleep, when it became known to the native servants that my dear wife was rapidly sinking, and that in all probability she could not survive another hour. Overcome by their superstitious fear of death, at the time when I most needed their services, all of them—men and women—fled from the house, and I was left alone, with not an individual to take a message, or call in the assistance of a friend. The stillness of death reigned in

the house; that stillness was only broken from without by the occasional howling of the jackals and the barking of the pariah dogs.

It was the dead of night, and she was still alive, but for some time had been in a state of coma, scarcely distinguishable from death. I knelt down by the bedside, and audibly commended her spirit to God; when, to my surprise, she rose, sat upright in the bed, and began to pour out her soul in prayer to God, in a strain so sweet, and for so long a time without the least apparent weariness, that it appeared to be a supernatural aid graciously afforded her whilst passing through the dark valley, enabling her to hold communion with her Father in heaven. She then again fell into the same state of coma, from which she never woke, and without a pang or a sigh gently breathed her last.

Shortly before her death, the oppressive stillness of the house was broken by the sounds of something coming slowly up the stairs; and the pattering of small feet drew my attention to the open door, when I saw enter a little favourite dog, which, with head bent almost to the floor, as though greatly alarmed, advanced slowly towards the bed, walked round it once, and then, in the same slow manner, left the room and proceeded downstairs. Of this circumstance I took little heed; but when the little animal was next seen, it was lying dead at the foot of the stairs.

The next day all that was mortal of my beloved one was conveyed to the tomb; and on the following Sabbath a funeral sermon was preached from the words, "Her sun is gone down while it is yet day."

CHAPTER XI.

FEMALE EDUCATION, AND THE WOMEN OF BENGAL.

Melancholy state of Ignorance—Early Marriages—First Female Schools established in Calcutta—Objections of Mothers—Miss Cook, afterwards Mrs. Wilson– Her Orphan Asylum –The Central School established by Mrs. Campbell — Bhowanipore Institution — Mrs. Mullens and the Zenana Mission—Native Widows—Suttee.

THE importance of this department of missionary labour was evident from the moment we commenced our work; but the difficulties connected with it at first appeared insurmountable. To gain access to the Zenanas of the rich was at that time impossible; and to impart education to the female children of the poor was deemed, both by Hindoos and Mohammedans, perfectly ridiculous. Such a thing was never known in India — it was contrary to all the habits and customs, and was looked upon as another of those schemes invented by the English to destroy caste, and to beguile the people into Christianity; and so (according to the teachings of their *gooroos*, or spiritual guides) introduce insubordination into families, increase the natural vanity of the female sex, make them indifferent to the teachings of their Brahmins, and destroy that modesty which forbids the face of a female being seen by a stranger.

The condition of the females in Bengal at this time was most deplorable. Brought up in the grossest ignorance, they were the slaves of superstition, and believed in all the foolish and filthy tales connected with the history of their idols; they religiously attended to all the ridiculous and unholy ceremonies connected with Hindooism, and regarded the Brahmins as gods, paying them that reverence, and yielding that obedience to their commands, which is due only to the Supreme Being.

Their early marriages also greatly increased the difficulty of imparting to them any knowledge of a lasting character. Betrothed at a very tender age, to persons whom they had never seen, *irrespective of years*, they were watched with the greatest jealousy; and any attempt to teach them the mere elements of reading and writing was looked upon as an impertinence, and met with the most determined opposition. No wonder was it, then, that our first efforts were without success; but convinced that until the female character was raised by education, missionary labour would tell but little amongst the masses of the people, we determined to try what could be done.

The two first native female schools in Calcutta were opened about the same time, in 1820—the one by Mrs. Pearce, of the Baptist Mission, and the other by Mrs. Gogerly, of the London Mission; but the difficulties these ladies had to encounter almost drove them to despair. The only girls they could obtain were those belonging to the lower class of society, and the objections made by the parents were of the most frivolous but

determined character. They feared that their little girls would be kidnapped on their way to and from the schools, to be sold in the bazars, and trained to a life of immorality. To do away with this fear, respectable Hindoo women, in whom the mothers could confide, were engaged to go from house to house, calling for the children in the morning, and conveying them safely home when the school was over.

The next difficulty urged was the want of suitable clothing. Now the dress of all the females belonging to the lower orders, old or young, consisted simply of one garment, called a *saree,* large enough to envelope the whole of the person. The cost of this for an adult is from 2s. 6d. to 5s., according to the fineness of the cloth; for little girls, from 1s. to 1s. 6d. would furnish a very decent and respectable dress. Several kind friends assisted in purchasing a number of these garments, and the children were comfortably clad; and thus this objection was removed. Still the mothers were dissatisfied; and caring nothing about the benefits of education, complained that by attending school their children were unable to gather the cow-dung which was necessary alike for cleaning their houses and for fuel, and so they were losing the benefits of their labour in this department, which they estimated at from two to four annas (3d. to 6d.) a month. Anxious to do away with every cause of complaint, it was resolved that one pice (about a farthing and a half) should be given to a girl every day she attended school. Notwithstanding all these things the attendance was so irregular, and the indifference of the parents so mani-

fest, that it required no small amount of patience and forbearance to continue the ungrateful work; yet it was continued, and the benefits resulting therefrom are being now realized.

In 1821, Miss Cook, afterwards Mrs. Wilson, arrived in Calcutta for the express purpose of establishing female schools among the Hindoos. She began her efforts exactly on the plan above described, and succeeded in establishing several small bazar schools, which were carried on for a considerable time, but which did not ultimately succeed. After a good deal of hard work and experience, she gave them up, and commenced a large school, which she named the Central Female School. For this Institution a large and substantial building was erected, with accommodation for teachers, schoolrooms, and a suitable place for a class of female orphans, to be educated entirely on Christian principles. This school contained about 200 heathen girls; but the evils before-named still continued, and the demoralizing influence of their heathen homes neutralized the good attempted in it.

Finding that her orphan class was rapidly increasing, and that they presented a much greater prospect of usefulness than mere heathen day scholars, she established a new Institution a few miles from Calcutta, on the banks of the Hooghly, and began to devote her entire attention to the Orphan Female Asylum. These children, possessing neither father nor mother, by being received into this Asylum were removed from all heathen influences, and were brought under Christian instruction and Christian example.

A gentleman, visiting this interesting Asylum about twelve months after its establishment, thus writes:—"In company with some friends, on our way up the river, without giving any intimation of our intention, we visited the Asylum, and were delighted with the order and regularity of the Institution, the clean and healthy appearance of the girls, and the comfort and happiness that seemed to pervade the establishment. There were rather more than a hundred girls present; and no one who feels the power of Christianity could fail of being delighted to hear so many young voices raised in singing the praises of God in their own native tongue; and reflect that these children, the offspring of Hindoo parents, are being brought up in the midst of heathenism, without imbibing any of its impure and superstitious doctrines; but have their minds, even from infancy, imbued with the pure and holy principles of the Gospel, and their eyes directed to the noblest models of female character. Who can calculate the effect of all the hidden influences of such an institution! Already a considerable number of young persons, educated in this Asylum, have been married to native Christians connected with the different missions in and about Calcutta. In this way native Christian society is likely to receive great improvement, from the gradual impression produced by a number of young women carefully and piously educated. The families of new converts, as might be expected, have many things about them which are far from being correct; and the low grade of the women in general is much against their improvement; so that the influence of these well in-

structed girls, when they become wives and mothers, cannot fail of doing much toward their moral elevation."

These noble efforts on the part of Mrs. Wilson were attended with great expense; but she was most liberally sustained by English ladies at home, and many wealthy and influential Europeans abroad. To support their schools, the wives of the missionaries in Calcutta had no such funds upon which they could draw, and they depended for their maintenance on the liberality of the friends connected with Union Chapel, who were comparatively few in number, and in circumstances anything but rich; nevertheless they persevered, and the result has been most satisfactory.

The small schools, with all the inducements in the way of bribes, having failed, a Central Girls' School was formed near Kidderpore, under the superintendence of Mrs. Campbell, and was afterwards removed to Bhowanipore, where it continues in full operation to the present time; and to show the wonderful progress that has been made in native female education since the first efforts before mentioned, when the utmost that was accomplished was the teaching to a few little girls the alphabet and some easy lessons in the Bengalee language, compare the following account extracted from the last Report of the Bengal Auxiliary Missionary Society. It refers to an examination of the girls in the Bhowanipore Institution, by several gentlemen, both European and native, who bore testimony to the excellency of the instruction imparted, the proficiency of the pupils, and the high Christian

character of the elder girls. The examination embraced the following subjects:—

Literature	English, 4th Book	Pp. 27 to 89.
	„ 2nd „	The whole.
	Biography, in Bengali	Pp. 66 to 124.
Grammar	Shishubodh	Pp. 35 to 60.
	English Primer	Pp. 1 to 32.
Dictation	From the Reading Books.	
Arithmetic	Patigonti Dharapat	
History	Of India, in Bengali	Pp. 26 to 58.
Geography	Bhugol Sutra	Pp. 25 to 41.
	English Geographical Primer.	
Religion	Gospel of John, English	Ch. I. to XV.
	Memory lessons, English	Proverbs III. 1 to 12.
	Ditto ditto, Bengali ...	Matt. Ch. XXV. Matt. „ XIII. Matt. „ XXV. 127.
	"Life of Christ," Bengali	Pp. 43 to 83.
	"Old old story"	The whole.
Singing	Some English and Bengali Hymns.	
Needle-work	Both Plain and Fancy Work.	

Similar results have followed in female schools established by missionaries of different denominations in Calcutta, and in other parts of India. Female education is, therefore, no longer a doubtful problem in India; and there is every reason to believe, that in time it will be as general as in the various countries of Europe.

The attendants of these schools, even at the present time, do not include the young ladies of the aristocracy of India; and from their habits of seclusion it was feared that whilst the humbler classes were receiving the benefits of a liberal education, the females belonging to the rich and noble families would remain in profound ignorance, and be unable to exercise that influence for

good which their exalted position should give to them. Their seclusion, however, has been invaded by the ladies of our mission; and the present prospect of the Zenanas is bright beyond our former most sanguine hopes.

In 1822, through the influence of the late celebrated Rammohun Roy, my wife and another lady received an invitation to visit the Zenana of one of the most powerful native noblemen in Calcutta. They were conducted into the ladies' apartments by the Rajah himself, who remained with them a few minutes and then withdrew. The Ranee, a young woman of most pleasing and intelligent countenance, was seated on a divan, dressed in the most elaborate style, with jewels of every description adorning her person. Several native females, dressed almost as elegantly as the Ranee herself, were her companions, and the conversation became exceedingly free and unreserved, but of the most childish and frivolous character. They appeared to spend their time in dressing, sleeping, eating, smoking, and inspecting and admiring their jewels. Not one of the party could read or write. They had recited to them occasionally the stories of the Ramayan, the amorous tales of Kristno, and the foolish and mischievous histories of the Hindoo gods; but of anything that was useful and valuable they were utterly ignorant. And this was the state of all the ladies connected with the great and noble Hindoo families in Bengal.

During the last few years, however, a wonderful change has taken place, and Christian instruction has been introduced into many of the private families of

the wealthy, by the wives and daughters of the missionaries, and other ladies acquainted with the language of the country; and the Zenana Mission bids fair to become a valuable institution in the land. The late Mrs. Mullens, daughter of Mr. Lacroix, and wife of Dr. Mullens, the present Foreign Secretary of the London Missionary Society, threw all her energies into this important work, and well deserved the title she obtained as "the Apostle of the Zenanas." Many Hindoo ladies are indebted to her arduous and disinterested labours for present domestic comfort, and for the hope of future bliss.

The commencement of this important department of missionary work is thus related in the Report before named:—

"In the beginning of the year 1856, the *kobiraj*, or native doctor, who had attended the sick in the Mission compound at Bhowanipore for more than fourteen years, died after a protracted illness of six months. A man possessed of singular intelligence and skill in his profession, of high moral character, and great liberality to the poor, he still, alas! died as he had lived, a Hindoo, and a follower of Vishnoo. After his death, Mrs. Mullens went to the house for the purpose of comforting the afflicted family. She found it consisted entirely of females, with the exception of one young lad hardly able to earn sixteen rupees a month, whereas the doctor's income had been more than five times that sum. The family was consequently plunged into great pecuniary distress, in addition to what appeared to be sincere grief for the loss of their relative. A trifling

present of ten rupees was offered to the widow; but this it was known would save them from embarrassment only for a few days. What was to be done? It occurred to Mrs. Mullens, that in conversing with the doctor, he had often told her that he approved of female education, and had consequently had his daughter, a widow, and only child, thoroughly taught by a pundit. On inquiring for her, she came—an interesting young woman about twenty-five years of age. Mrs. Mullens found her all that the father had ever represented her to be, and even surpassed in intelligence what she had been led to believe. Whilst holding a conversation with her, the thought struck Mrs. Mullens that were she to engage this young widow to hold a day-school in her own house, she might perhaps be able to persuade the respectable Hindoos to send their daughters to her. Some few days after, the plan was proposed to her; and within a short time she had twenty-three pupils, from the age of eight to twenty. Some of these of course were married; one was a mother; and they were all the daughters of respectable Hindoo householders. This school was constantly visited by Mrs. Mullens and other ladies, and, through the scholars, they were introduced into their families; and so the Zenanas began to be visited, and this good work is advancing every year."

The evils to which the females in India are subject are many and severe, and which education would greatly tend to mitigate, if not entirely remove. The very birth of a female child is considered by the father and his family as a great calamity; and instead of

being the cause of joy and festivity, as is universally the case when a male child is born, the family is plunged into sorrow as though some great disgrace were brought upon it; while the poor little babe barely receives those attentions absolutely necessary to sustain life. In multitudes of cases they were put to death immediately after birth. Infanticide formerly prevailed to such an awful extent, that the British Government at last was compelled to interfere, and put an end to this cruel and unnatural practice. The female child is now permitted to live, but her life is frequently only one of sorrow or crime. Left without the least education, she is brought up in profound ignorance, taught only to do the servile work of the household, never receiving from parents or others one kind word, or even one loving look; and whilst her brothers are sent regularly to school, and of an evening can enter into conversation with their father about what they have been taught, should she dare to ask a question she would be immediately repulsed with the insulting remark, "Why do you want to know? you are only a female. This knowledge is only intended for men, and not for foolish women." So the poor creature is compelled to feel her inferior position—and often she feels it most keenly.

The one great object of Hindoo parents, who are *cursed* (as they style it) with daughters, now that they are not permitted to get rid of them by murder, is to get them suitably, and as soon as possible, married: but this involves an amount of expense which often places them in pecuniary difficulties which they feel

for years, and sometimes all their lives. The Brahmins, and all belonging to the same caste as the father, residing in the place, must be feasted for several days; and so stern is this custom, that to violate it would incur indelible disgrace. The father therefore, if poor, will apply to the money-lender, and procure a loan, for which he must pay interest from 20 to 40 per cent.

These marriages, or betrothments, generally take place when the little girl is under eight years of age; and the individuals to whom they are thus betrothed may be mere children like themselves, or men fifty or sixty years old. In this latter case, it is more than probable that the men die before the marriage is consummated; but nevertheless, according to the Hindoo law, the female becomes a *bona fide* widow; and as no widow is allowed to marry, she is doomed to a life of perpetual celibacy. This unjust law produces an amount of misery that cannot be described, and often leads to a life of wretchedness and vice.

To avoid this, during the first ten years of our missionary labours in Bengal, it was common for many poor creatures to immolate themselves on the funeral pile of their deceased husbands, preferring this painful death to the certain contempt and pollution which is almost invariably connected with a life of continual widowhood; and, however incredible the facts may appear, the Parliamentary papers show that mere infants have thus been burnt alive. Between the years 1815 to 1820, there came under the notice of Government the cases of no less than sixty-two girls, under the age

of eighteen, who were thus cruelly destroyed. The ages of these poor girls were as follows:—

14	were 17	years old.
1	was 16½	„
22	were 16	„
6	were 15	„
2	were 14	„
2	were 13	„
10	were 12	„
1	was 10	„
3	were 8	„

Even after that period, such cases were not uncommon. A Bengalee newspaper, *The Kowmoody*, published in Calcutta, under date August, 1825, contains the following account:—"Ramchandra Mittra, an inhabitant of the twenty-four Pergunnahs, who generally resided in Calcutta, being attacked with the cholera morbus, was taken home by his relatives, and on the night of the 29th he died, aged twenty-five years. His young and beautiful widow, only about fourteen years of age, thinking herself altogether worthless in the world on the death of her husband, and anticipating the many distresses she would have to suffer if she survived him, absolutely burnt herself on the funeral pile."

The same paper, in October, 1825, contains a similar relation:—"We are astonished to hear that Mudden Mohun Chuckerbutty, about fifteen years of age, inhabitant of the twenty-four Pergunnahs, having lately died, his widow, a little girl of twelve years,

no longer willing to inhabit this transitory world, obstinately burnt herself on the funeral pile."

These horrid rites were more frequent in the Calcutta district than in other parts of India; and within a few miles of my own house more than 100 poor infatuated women used to be burnt alive *every year*, and in the whole presidency of Bengal, not less than 570 *annually* thus miserably perished. The cold-hearted indifference of the relatives and spectators of these fearful scenes, and the abominable rapacity of the Brahmins who perform the funeral ceremonies, were almost as painful and appalling to a Christian mind as the sight of the poor sufferer perishing in the flames. The following instance may be taken as a correct description of nearly all such scenes. On the 28th June, 1828, Mr. Ray wrote as follows:—

"On Sabbath morning, after conducting Divine service, I saw a great crowd approaching. In their midst was a *charpoy* (native bedstead), borne by four men, on which was lying the dead body of a man, and by his side, with the dead man's head resting on her lap, sat his wife; they were proceeding to the banks of the Ganges, there to be consumed together on the funeral pile. On arriving at the spot, where all necessary preparations had been made, the men laid down their burden; and the poor victim of superstition, supported by her female friends, entered the so-called sacred stream, bathed, and performed, according to the prescribed formula, her devotions. These having been completed, she emerged from the river, and her new clothes were taken from her, and were replaced by old

ones. She was now conducted to the fearful pile, on which the dead body of her husband had already been placed; and accompanied by her friends, walked three times round the pile, distributing to the crowd handsful of parched rice, and dividing among her particular friends the few silver and brass ornaments she possessed. She was then assisted to mount the pile, and was placed by the side of the corpse, with her arm under its head. A quantity of rosin and *ghee* (clarified butter), small pieces of sandal wood, and large bundles of dry rushes were thrown on the bodies; after which heavy logs of wood were placed on the top, rendering the escape of the woman, if attempted, quite impossible. The mother of the deceased man, being the nearest relative, received from the officiating Brahmin a handful of compressed hay, containing smouldering fire, with which she encompassed the pile three times, and then blowing the smoking hay into a flame, she applied it to the inflammable materials; and several other persons immediately afterwards doing the same, the whole mass became ignited, and one huge sheet of flame devoured alike the living and the dead. The shouts of the crowd and the beating of the drums drowned every other sound; and whether the poor woman suffered much or little could not be ascertained. The indifference manifested by the spectators was truly painful — some were singing lewd songs, some were fighting, others wildly dancing; and the whole scene appeared more like a riotous fair than the immolation of a human being. The relations of the deceased were quarreling among themselves as to who

should pay the fees of the Brahmin and the undertaker; the former demanded two hundred rupees, and the latter twenty-five rupees. The contention became at length so great, all the crowd taking different parts in the quarrel, that it bid fair to come to a regular battle. How it ended I know not; for, disgusted with all I saw, I hurried from the place, contrasting the calm solemnities of a Christian burial with the horrid ceremonies and ungodly selfishness I had just witnessed."

This abominable custom was abolished by Lord William Bentinck in the year 1830; and although he was assailed with the greatest abuse by the Brahmins and the Hindoo press, and although a revolution was predicted, which was to drive all the Europeans out of the land, no evil followed the matter; while his Lordship by this humane act conferred on India one of the greatest blessings it has ever received.

CHAPTER XII.

FIRST CONVERTS.

Days of Darkness—The Idol Kalee—School Bungalow at Chitlah—Three Hindoos Converted under the Preaching of Mr. Trawin—Baptism at Kidderpore—Rammakal Choke—Destruction of Idol Temple—Local position of place—Rice Cultivation—Saltee—"Sing softly!"—Persecution.

DURING the next three years the importance of India as a missionary field becoming in Europe more and more apparent, many fresh labourers were sent out, and Calcutta became the headquarters of their operations in Bengal; from which centre they proceeded to establish stations in various parts of the Upper and Lower Provinces, thus introducing the light of the Gospel, and scattering the seeds of the Kingdom in the most populous parts of the empire.

From 1816 to 1825—nine long years—the missionaries of the London Missionary Society, as far as actual converts were concerned, appeared to have laboured in vain. Through their instrumentality only one person—a man named Ram Hurree, a labouring carpenter—had professed faith in Christ; and during this period no less than *eight adult* members of the mission family, besides several children, had been removed by death; while *four others*, through sickness,

were compelled to return to their native land, although one of them afterwards returned. Other Societies in Calcutta had not been more successful. We had gone "forth weeping, bearing precious seed"; and although the faithful promise remained sure, that they who had so done should "return again rejoicing, bringing their sheaves with them," the promise was yet to be fulfilled.

At this time all was dark and dreary; the heavens seemed as brass and the earth as iron; no fructifying shower had yet fallen, and we appeared to have laboured in vain, and spent our strength for nought and in vain. "Hope long deferred maketh the heart sick," and owing to the many difficulties with which we had to contend, the fierce opposition which met us at every turn, the diminution of our numbers by death, and the melancholy result of those long years of toil, we were filled with dismay, and at times almost brought to despair.

But, although we knew it not, "times of refreshing from the presence of the Lord" were at hand. To the south of Calcutta stands the famous temple of Kalee, a female deity, whose worship is attended by multitudes far more numerous than that of any other idol in Bengal. Here bloody sacrifices are daily offered; and it is believed, by the common people, that those sacrifices will atone for all sins, however heinous, and will secure to the worshipper eternal life. Some idea of the offerings which are made to this abominable idol may be gathered from the following extract:—

"Kalee, it is well known, is the guardian deity of many of the Bengalees, and almost all, rich and poor,

are in the habit, from time to time, of presenting offerings to the goddess at this temple. Bloody sacrifices are offered daily—rams, buffaloes, and the male kids of the goat. On Saturdays and Mondays, days particularly sacred to the goddess, as many as 200 of these latter animals are sacrificed; and at the Shyama festival, otherwise called Kalee Poojah, which usually takes place at the end of October, no less than from 400 to 500 kids, and about fifty buffaloes, are slain, in the vain hope that by so doing the sins of the offerers will be taken away, and the special favour of the goddess secured. Other gifts are presented to the idol, which to the priests are far more lucrative and desirable. These consist of rice, curds, sweetmeats, fruits of all kinds, gold and silver ornaments, even golden eyes and tongues for the idol (to the value of some thousands of rupees), cloth, and anything else that can be turned into money; in return for which the devotees are decorated by the priests with a garland of flowers placed round their necks, which is highly esteemed."

Kalee (literally, "*black*," and she is frequently called "*black mother*,") is represented as a very black female, with four arms; having in one hand a scimitar, and in another the head of a giant, which she holds by the hair; another hand is spread open bestowing a blessing, and with the other she is forbidding fear. She wears two dead bodies for earrings, and a necklace composed of human skulls, and her tongue hangs down to her chin. She stands with one leg on the breast of her husband Shiva, and rests the other on his thigh.

She is another form of *Doorga*, and is celebrated for

destroying a whole army of giants, whose impiety and cruelty had made the three worlds tremble. It is said that she was so overjoyed at the victory she had obtained, that she danced till the earth shook to its foundation; and Shiva, at the intercession of the gods, was compelled to go to the spot to persuade her to desist. He saw no other way, however, of prevailing, than by throwing himself among the dead bodies of the slain. When the goddess saw that she was dancing on her husband, she was so shocked that, to express her surprise, she put out her tongue to a great length,* and remained motionless; and she is represented in this posture in almost all the images in Bengal.

Near to this horrid place of idolatry stands the village of Chitlah, in which is held a large market for the sale of grain. To this market nearly all the growers of rice for several miles round resort for the sale of their produce; after accomplishing which, before returning home, they usually visit the temple, to present their thank-offerings to the idol.

In this village a bungalow had been erected as a school-house for native boys, in which the missionaries attended on the market-days, to converse with the farmers, to distribute tracts in the Bengalee language, and, if a congregation could be collected, to declare, in the simplest manner, the great truths of the Gospel. For a considerable time no good appeared to result from these efforts; many persons would enter, carelessly listen for a few minutes, and then go away.

* When the Hindoo women are shocked or ashamed at anything, they put out their tongues, as a mode of expressing their feelings.

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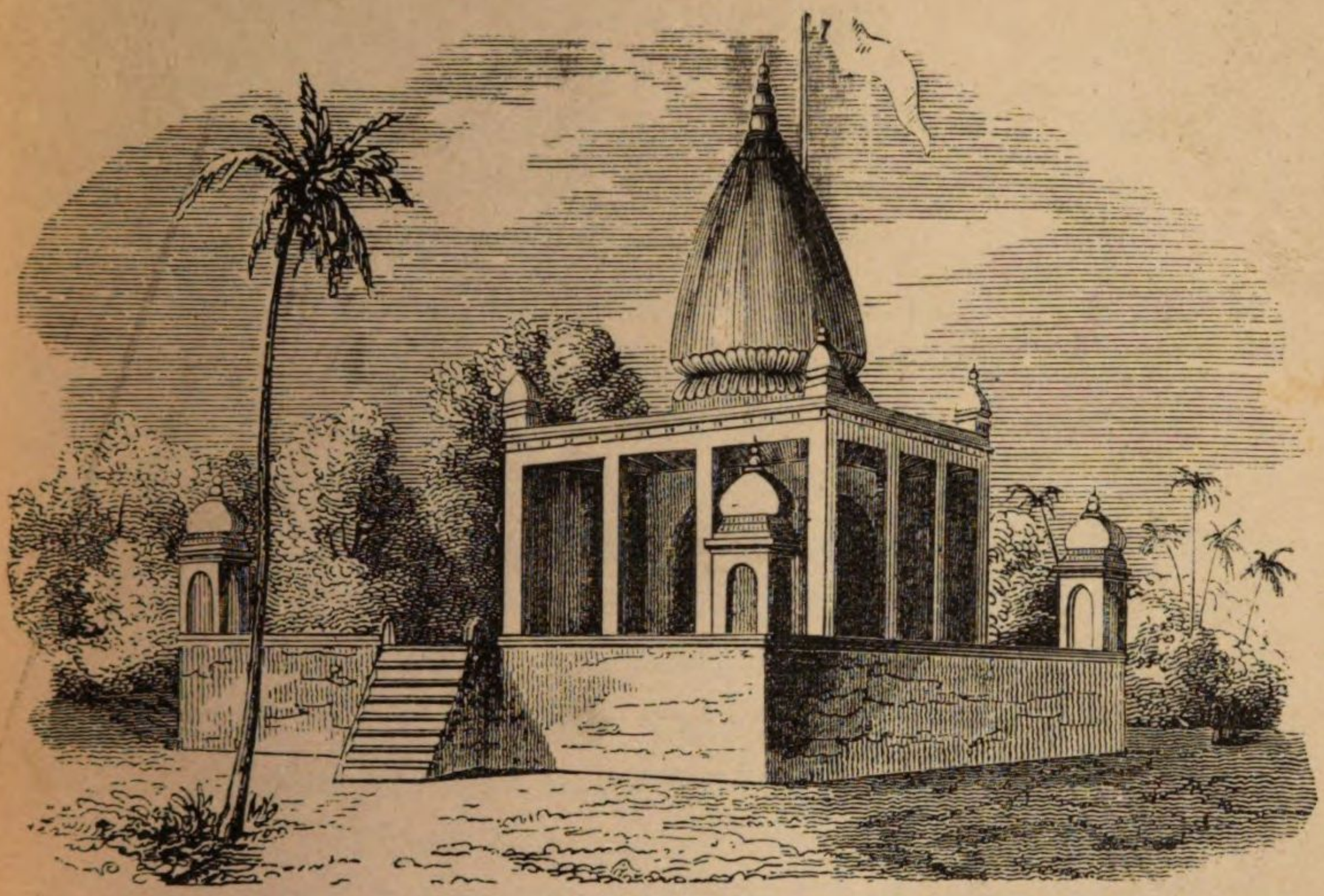

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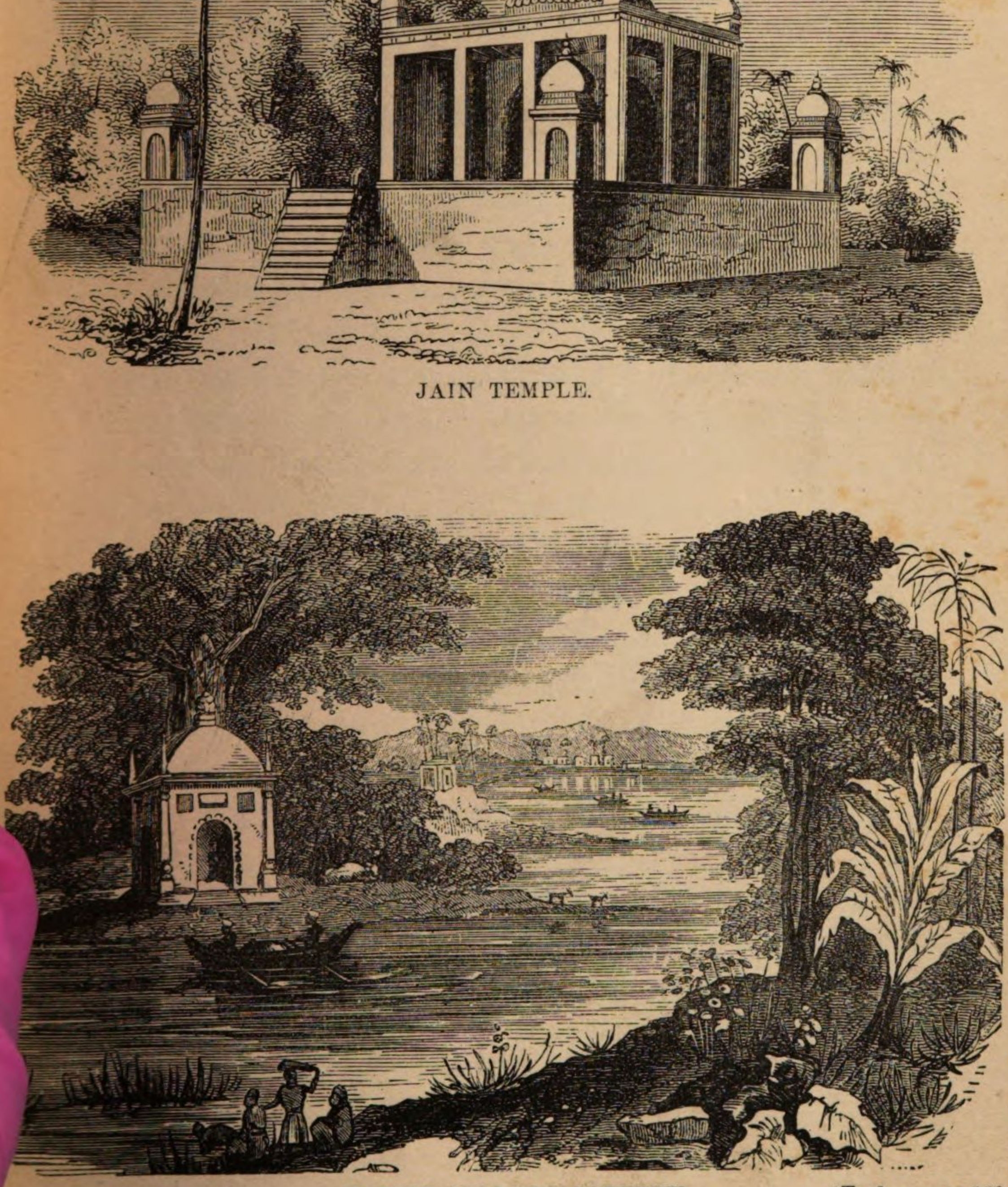


NATIVE VILLAGE SCENERY. [To face page 150.

In this manner perhaps several different audiences would be addressed in the course of one hour, and the little heard was soon forgotten.

On one occasion, however, three men entered the building, and seemed to give an unusual degree of attention to what was being said. The next week, on the market-day, they came again, as they did also in the following week; when, after the service, they entered into a most interesting conversation with the missionaries, and expressed themselves anxious to learn more of this new way. Mr. Trawin, living then at Kidderpore, not a very considerable distance from Chitlah, invited them to his house, where he taught them more fully, and explained to them the glorious doctrines of the Bible. For several months they continued their attendance at his house, and being men of considerable intelligence, made rapid progress in the knowledge of the truth, and their hearts were evidently brought under its saving influence. Convinced at length of the folly and wickedness of Hindooism, in which alone they had hitherto trusted, and satisfied that salvation was only to be obtained by Jesus Christ, they resolved to abandon their former creed, and to make a confession of their faith in the Redeemer by public baptism.

As this act would in all probability be attended with most serious consequences, they were fully instructed in the Hindoo laws of caste and inheritance, then in full operation in Bengal. To become a Christian, they were informed, was to be exposed to the loss both of caste and property, and to be liable to

the thousand forms of persecution with which their idolatrous relatives and neighbours might assail them. These things, they declared, had been fully considered, and they were satisfied that the salvation offered in the Gospel was worth all the sacrifices they might be called to make; and they were determined to hesitate no longer, but casting themselves on the mercy and protection of God, they would at once publicly confess Christ before men, whatever temporal calamities they might be called upon to suffer.

They were all married men, with grown up children, and during the time they were under Christian instruction had not failed in endeavouring to influence their wives and other relatives, exhorting them to flee from the wrath to come; neither did they conceal from their heathen neighbours the change which had taken place in their views, but boldly contended with them for the faith as it is in Jesus. But as they had not yet thrown off their caste no personal injury was attempted, though they had to submit to many insulting remarks, and to listen to the threats of what would happen should they take the final step. That final step, however, they took in the month of October, 1825, when, in the presence of a large congregation of Europeans and others at Kidderpore, Mr. Trawin baptized them in the name of the Holy Trinity.

Of the missionaries who assisted at that interesting ceremony, I remain the only survivor. Mr. and Mrs. Trawin, Mr. and Mrs. Ray, Mr. and Mrs. Piffard, Mr. and Mrs. Warden, Mr. James Hill, Mr. and Mrs. M. Hill, Mr. Pearson, and several lay friends, ladies and

gentlemen, who were then present, have all been removed by death.

The names of the three men were Ramjee Pramanik, Buddinath Ghosai, and Peritram Mondol, and they all resided in the village of Rammakal Choke, about eight miles south of Calcutta, in the midst of a rice-growing country, cultivating their own lands. Ramjee was one of the most influential inhabitants of the place; and the village temple, sacred to Shiva, the third person of the Hindoo triad, standing on a portion of his land, was built by one of his ancestors, and the officiating Brahmin was supported principally by his means. To worship at this idol shrine all the villagers, male and female, regularly came; and by permitting such a state of things to continue on his ground, Ramjee felt that he was giving a silent sanction to the idolatry which he had professed to abjure, and thus became a partaker of other men's sins. Many and earnest were the consultations he held with his two friends on this important subject; and the only way, it appeared to them, of removing the difficulty, was to destroy the temple.

This they knew would call forth all the superstition and malignant feelings of the idolaters, and the lives of all the members of their families would be placed in the greatest jeopardy. Amidst the many thousands of Hindoos residing in that and the adjacent villages, these three men stood alone; and they felt assured that in carrying out their design, not one hand would be lifted in their defence, but that they would be left to the infuriated rage of the multitude; who, maddened

by the denunciations of the Brahmins and by zeal for their venerated idol, would in all probability seize upon and put them to a cruel death.

Undeterred, however, by these feelings, conscious that he was acting right in the sight of God, and leaving the case in His hands, Ramjee made it publicly known that on a certain morning he and his two friends would test the power of the god Shiva—the Destroyer—and if the idol possessed the power to destroy, it might destroy them. This bold declaration filled the minds of the heathen with mingled feelings of anger and alarm. From time immemorial their fathers had worshipped at that temple, and they, from their infancy, had been taught to reverence and adore the image there worshipped; and now to see it torn from its sanctuary and cast on the ground was not to be endured. Such gross impiety had never before been known; and to prevent this insult being offered to their god, they declared that they would defend him with their lives, and wreak vengeance upon any who should dare to attempt such a deed. Every argument and influence of their neighbours and friends were used to divert these good men from their purpose, but all in vain; they had counted the cost, and were prepared, in defence of the truth, to suffer the loss of all things, and, if it were the will of God, even life itself.

The eventful morning dawned; during the preceding night the people had been assembling from all the surrounding villages, and at daylight the place presented the appearance of a fair, being literally

thronged. The three brethren spent the night in Ramjee's house; and very early in the morning they united in earnest prayer, committing their persons and families to the care and keeping of Almighty God. They were about to leave the house, when a weeping group, consisting of their three wives and the aged mother of Buddinath, came forth, and kissing their feet, implored them to forego their intentions, as they felt assured, from what they had observed of the temper of the people, that their lives would be endangered if they attempted to molest the idol. To these poor weeping women, the brethren spoke words of comfort, assuring them that the God in whom they trusted was mightier than all the idols in the world, and could save them from greater evils even than that with which they were now threatened.

Full of faith they now prepared to leave the house. No sooner were they seen than a shout was raised, which increased whilst they proceeded towards the temple; but although the noise was almost deafening, not a hand was upraised to injure them.

Standing on the steps of the temple, and beckoning with his hand for silence, Ramjee addressed the multitude, informing them how he and his fathers had worshipped that idol, but that he had done it in his ignorance; and now, convinced that it was no god, but a mere block of black stone, without life or feeling, he had come to test its power. Then, rushing into the temple, he seized the senseless idol, and dragging it from the pedestal on which it stood, cast it on the ground, exclaiming, "Behold your god!" Terrified

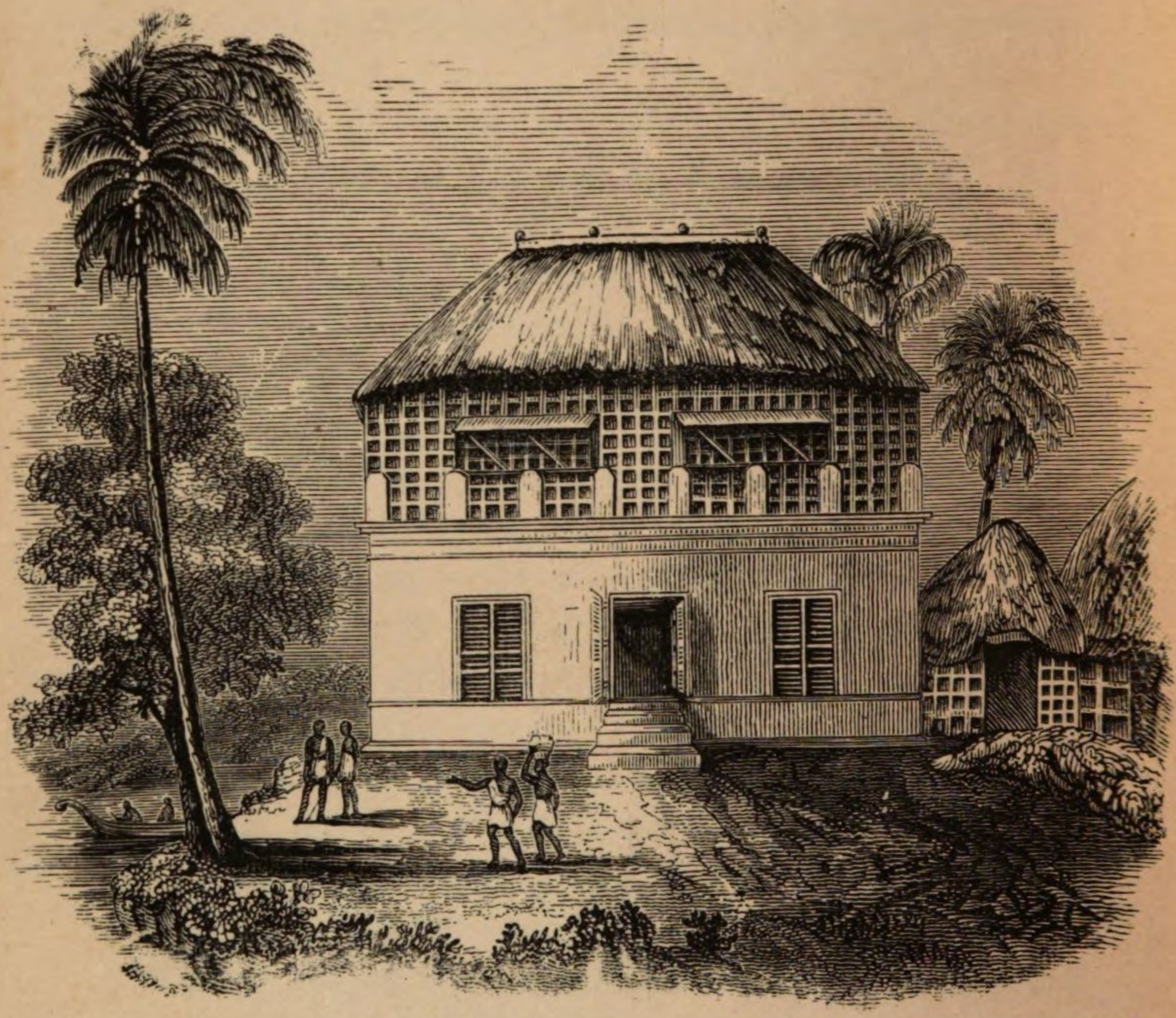
by what they saw, the people expected some dreadful manifestation of the wrath of Shiva to appear, and gave vent to their fears by vociferating the names of their gods. The effect on the minds of the people, as Ramjee afterwards informed me, was like that produced by an awful earthquake, when houses are tottering and falling, and multitudes are being crushed under the ruins.

This state of excitement lasted some little time; but perceiving that no immediate fatality resulted from the overthrow of the god, they became more composed. Ramjee then began to reason with them; and to show the utter inability of the idol to save itself, much less those who put their trust in it, he and his two friends kicked it, spit upon it, and by various other means testified their utter contempt of the abominable thing.

It was at this moment that the weeping group before mentioned — the wives and relatives of those three heroic men — who had, with trembling steps followed them, anticipating every danger, when they saw the wondrous result, uttered a timid cry. In a moment it was taken up by those who were near, and the great crowd, seeing the helpless condition of their idol, caught up the words, and "*Jai jai, Esu Kreest!*" ("Victory to Jesus Christ!") rent the air.

Taking advantage of the feelings of the moment, Ramjee requested the assistance of the people in the demolition of the temple; and lump after lump of the sacred building was cast down, until not one brick was left to testify that Shiva had ever had an altar there.

This was the beginning of our missionary triumphs



NATIVE CHAPEL, RAMMAKAL CHOKE. [To face page 157.

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in Bengal. Nine years of weeping gave place to many years of rejoicing, and from that day to the present we have had to sing of mercy as well as of judgment.

The idol thus cast down was forwarded to the Directors in London, and now occupies a prominent position in the museum of the London Missionary Society, in Blomfield Street, Finsbury. On the site of the old temple thus destroyed, a substantial brick-built chapel has been erected, partly of the very materials of which the old temple was formed; Divine service is regularly conducted there every Sabbath day, and schools, both day and Sunday, are held. On the top of the brick building is erected a room, the walls of which are made of bamboos and mats, having a thatched roof, which answers the purpose of a vestry and living room, being furnished with a table, chairs, and bedstead. The good work thus commenced soon spread in the neighbouring parts; and at Gungrai, a large village some few miles to the south of Rammakal Choke, a Christian church was also formed, and a chapel and schoolroom built.

In local position few places could be more unfavourable and less promising, as a sphere for missionary exertions, than the village of Rammakal Choke. It forms one of an immensely large group of villages, which are situated on little risings of the earth, elevated but a few feet above the level of the country; which here, for many miles in extent, is marked on the maps as a morass, or fresh-water lake. During at least eight months in the year, it is either entirely flooded, or so moist as to admit of no access to the villages,

except by canoes through various shallow passages. This, through the unavoidable exposure to the sun which it occasions, is found in several of the hot months to be extremely detrimental to health. But even this is not the worse feature in the case; the excessive dampness of the atmosphere, combined with the noxious vapours which arise from the stagnant waters and the putrid vegetation, renders it utterly impracticable for a missionary to make it his permanent residence; whilst its distance from Calcutta consumes a good part of his time in travelling.

In this low country the rice crops are most abundant. The manner of rice culture is, to an European, remarkably interesting. During the months of March, April, and May the heat is most intense, and the earth becomes so hard that no plough can possibly penetrate it. As soon, however, as the first shower of rain falls, the work of the farmer commences, and the greatest activity prevails. A small plough, which can easily be carried on the shoulders of a boy, is yoked to a pair of small oxen, and about three inches depth of earth is turned up. The rice seed is then sown broadcast, in one field out of every four. The harrow, made of a rough ladder placed on the ground, is harnessed to the oxen; a man or boy stands on the flat part of the ladder to press it down, and seizing the tails of the oxen, he urges them over the field; and with this the preliminary work of the agriculturist is done. The rain now continues to fall, and the young crop in a few days begins to appear. When it is about six or eight inches above the ground, the work of transplanting

begins, and men, women, and children all engage in this important work. They pull up from the soft and sodden earth large handsful of the tender plant, and hurrying to an adjoining field, tear off a small portion, and, making with their finger a hole in the mud, insert it in regular rows, until the whole is complete. The crop is then left to grow and ripen.

It is a singular fact that the straw is regulated by the amount of water which covers the soil. Should the water rise to four feet, the straw will be four feet long; should the water not exceed three feet, or even two feet, in depth, the straw will be of a corresponding length; for the ear of the rice rises just above the water mark, and never more. In the *Asiatic Journal* a case is mentioned where the water rose in one night fully six inches, and the plant during the same time grew accordingly—the weight of water, together with the heat of the weather, apparently forcing it, as in a hot bed, and keeping its head above the stream. In September the waters subside, and the earth soon becomes hard enough for the crop to be cut, and the harvest is carried home.

In proceeding to Rammakal Choke, early on the Sunday morning, the missionary embarks on board a small flat-bottomed canoe, called a *saltee*, made of the trunk of a single tree, hollowed out, about two and a half feet wide and twelve feet long. This is propelled by two men with long bamboo poles, who force the little vessel, sometimes with difficulty, through sheer mud, at other times, in the rainy season, with great ease, at the rate of four miles an hour. When the

season sets in with an unusual amount of rain, before the rice seed has germinated, the scene is most interesting—the whole country appears inundated; and the many villages look like so many little islands in the midst of a boundless sea.

On approaching his destination, the missionary's canoe is observed by some of the native Christians who are waiting to receive him, and immediately the sound of the church-going bell falls on his ear; for although the substantial but humble chapel does not boast a stately tower, with its peal of bells, headed by a bob major, a musical sounding gong does duty for them all. As soon as that sound is heard, several other canoes may be seen leaving the adjacent village islands, filled with men, women, and children, all decently clad, going to the house of God, to have their souls refreshed with the bread and water of life.

Directly the missionary lands the people flock around him, and give him a hearty welcome to the place, and then quietly repair to the chapel, to prepare for the approaching service. In the minister's room on the top of the chapel, private conferences are held, and enquirers are instructed and encouraged in their search after truth. At the appointed hour the gong again sends forth its solemn sound, calling together the people to the public worship of God. This is immediately responded to, and the chapel is speedily filled, the men occupying one side and the women and children the other, an aisle being in the centre.

The service is conducted in the usual manner. A hymn is first sung, and it would astonish and perhaps

amuse an European stranger to hear these natives sing. They have not the least idea either of harmony or melody; noise is what they best understand, and he that sings the loudest is considered to sing the best. I have occasionally remonstrated with them on the subject; but the reply I once received silenced me for ever after. "Sing softly, brother," I said to one of the principal members. "Sing softly!" he replied, "is it you, our father, who tells us to sing softly? Did you ever hear us sing the praises of our Hindoo gods? how we threw our heads backward, and with all our might shouted out the praises of those who are no gods! And now do you tell us to *whisper* the praises of Jesus? No, sir, we cannot—we must express in loud tones our gratitude to Him who loved us and died for us!" and so they continued to sing with all their might—and without further remonstrance. Many of their hymn tunes, however, are very sweet and plaintive, and when sung properly are most affecting.

After singing the hymn, a chapter of the Bible is read, with explanatory comments; and it is pleasing to see nearly all the adults with their open Bibles following the minister, and not unfrequently asking questions. This practice, so unusual in Europe, is attended there with good results in keeping alive the attention of some, which in that hot climate would otherwise flag. When the words are uttered, "Let us pray," every knee is bowed, and with their faces to the ground, they pour out their souls before God. A short sermon is then preached, and the service concludes. In the after part of the day a catechetical exercise is held,

relative to the morning's discourse; and should the missionary remain at the station over the night, the evening of the Sabbath is devoted to personal conversation with the families residing near the spot.

It must not be supposed, that the events at Rammakal Choke, above recorded, passed off without exciting the most bitter rage against the destroyers of the temple, and all who had embraced the Christian faith. Many of these devoted individuals suffered severely from the Zemindars and others. Their houses were destroyed, their gardens pillaged, their granaries plundered, and even their rice in the fields cut down and stolen. An attack was made upon them by a band of armed men, in which several of the Christians were wounded; one having his arm broken, another receiving a deep sabre cut across his breast, while three others were so severely beaten with cudgels that for a time their lives were in the greatest danger. The Zemindars also refused to renew the leases of the Christian ryots, who accordingly were driven from the lands which had been occupied by their fathers for ages.

But notwithstanding this opposition, the cause of truth advanced, and, in that year of persecution, more than 100 adults were baptized and added to the church.

CHAPTER XIII.

VISIT TO CEYLON.

Country Ship—Cockroaches—Danger—Rockets on Shore at Negapatam—Pombam—Manaar—Hospitality of the English Magistrate—Adam's Bridge—Bengale—Mentotte—Rest-Houses—Aripo—Pearl Fishery—Journey to Pomparipo—Black Ants and Loss of Dinner—Lost in the Jungle—"Wall of Fire"—A wild "rogue" Elephant—Putlam—Chilau—Negombo—Bath interrupted by Leeches—Colombo—Native Chapel—Highland Soldiers and Mosquitoes—Return to Calcutta.

THE constant labours of seven years, together with several severe attacks of fever, dysentery, etc., had so affected my constitution, that a short season of rest and a change of climate were declared, by our medical advisers, to be absolutely necessary; and accordingly, in July, 1826, accompanied by Mrs. Gogerly, to whom I had been recently united, I left Calcutta for Ceylon, on a visit to my brother, the Rev. Daniel Gogerly, a Wesleyan missionary in that island. The incidents of that journey afford such an accurate idea of the discomforts and dangers then attendant upon travelling in India, even under the favourable occasion of a trip undertaken for rest and recreation, that an allusion to them will not be out of place in the present narrative.

We embarked on board a country ship, manned by

lascars, under the command of an European captain. The first day and night on board were sufficient to show us, in regard to personal comfort, what we had to expect; the vessel was literally overrun with vermin, —rats, centipedes, red ants, mosquitoes, and cock-roaches abounded. Of the latter, the numbers were so great, that had it not been for the mosquito curtains, it would have been impossible to have had the least rest at night. They came out of their hiding-places, as soon as it became dark, literally by thousands, flying about and crawling over our persons, compelling us to remain on deck whenever the rain permitted. Before retiring to my cot at night I always engaged in a zoological hunt, and the multitudes of obnoxious creatures that fell under the blows of my slipper would almost exceed belief.

In consequence of the south-west monsoon being then at its height, the weather during the whole passage, of six long weeks, was exceedingly boisterous, attended with much rain. During the north-east monsoon the same voyage is accomplished in eight or ten days.

After being a month on board, beating about in the Bay of Bengal, with a strong wind almost dead ahead all the time, we had made very slow progress in the right direction; and, in consequence of the cloudy and rainy weather, the captain could but seldom take a nautical observation, and was compelled to trust in a great measure to his dead reckoning.

For some days we had been sailing in a south-easterly direction, and it was supposed we were near-

ing the Andaman Islands, when the captain changed the course of the ship to due west. The next evening, the rain having ceased, my wife and I were sitting on deck, the captain being in his cabin below, when, at about ten o'clock, we saw a rocket ascend right ahead, apparently about half a mile distant. Greatly surprised, I called to the captain and told him what I had seen, and begged him to take soundings to see what depth of water there was, as I was apprehensive we were near the shore. He laughed at the idea, and assured me that we were at least 100 miles to the east of the Coromandel coast, and that I must have been mistaken; that instead of a rocket I must have seen the light of a lascar's lantern. I nevertheless urged him to send a man into the chains to heave the lead; but so confident was he of the position of the ship, that he said it was altogether unnecessary, and appeared rather annoyed at my importunity.

He had wished us good-night, and was about to descend to his cabin, and in fact had one foot on the ladder, when, to his astonishment and alarm, another rocket shot up, right ahead. All hands were now hastily called; the lead was heaved, and only seven fathoms water found. The night was pitch dark, and not knowing where we were, the captain brought the ship to an anchor,—and not a minute too soon. At daybreak we found ourselves within a short distance of the coast, near Negapatam, on which we had been madly driving. Had it not been for the rocket I had so providentially seen, the ship must have been dashed to pieces, and most probably all on board would have perished.

On going on shore we found we were indebted for the warning rocket, not to any kindness shown to us, for our ship had not been seen, but to a wedding procession, in which various fireworks were used, and amongst them the rockets, by which, under the guidance of a merciful Providence, both ship and crew were saved.

Leaving Negapatam we proceeded to Palk's Bay, which lies to the south of Cape Comorin, and separates the island of Ceylon from the continent of India; then, entering the Gulf of Manaar, we cast anchor off the small island of Pomban, where the ship was to take in a cargo of chank shells (*Turbinellus rapa*), which are used for making bangles to adorn the arms and ankles of the women in Bengal.

At Pomban we hired a *dhoney*, a native boat, to convey us to Manaar. We were told the trip would occupy twelve hours, and if we left the ship in the evening, we should arrive at Manaar early the next morning. Fortunately we took with us some biscuits and a jug of water, together with a small jar of sausages preserved in fat, which I had brought with me from Calcutta. Instead of reaching our destination in twelve hours, *four days* elapsed before we anchored at Manaar; during which time we were confined in the hinder part of an open boat, having no opportunity of walking, but with just sufficient room to lie down. We were like shipwrecked persons; suffering from exposure to the fierce rays of the sun and the deluging rain of the monsoon, and having very little to eat, and less to drink.

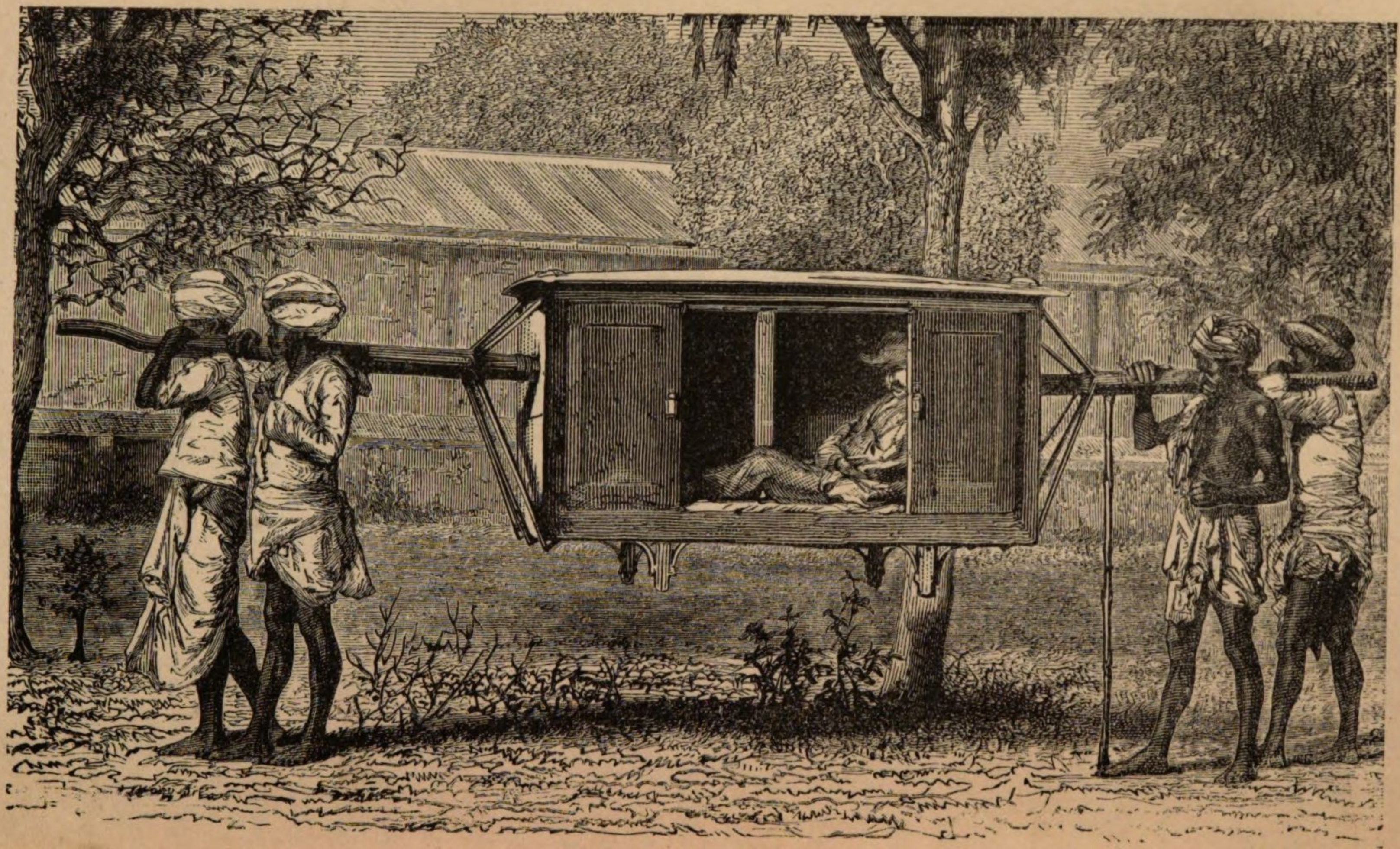
At Manaar, however, we safely arrived, and I immediately waited on the English magistrate and collector, the only European I believe on the island. Having mentioned our circumstances, he most kindly despatched his own palankeen and servants to bring my wife to his house, and received us with the greatest kindness, insisting on our remaining as his guests for several days, before undertaking the overland journey to Colombo.

During our stay at Manaar we found that it is separated from Ceylon by a small river, which at low water is not half a mile wide, and is quite fordable, there not being a greater depth of water than from twelve to eighteen inches; but at high water it becomes an arm of the sea, and small vessels can easily navigate it. On the northern end, Manaar is united to the continent of India by a ridge of sand-banks and rocks, called by the Portuguese (the first European conquerors of Ceylon) *Adam's Bridge*, and by the Hindoos *Ram's Bridge*. The former believed that Ceylon was the ancient Paradise, that the only mountain in the island was the place where Adam used to hold communion with God, and hence called it *Adam's Peak;* and that when through disobedience he was driven from that delightful and holy abode, he passed over this natural causeway to the continent of India. Hence the name, which it has ever since borne.

The Hindoos, on the contrary, declare that the bridge was made by the god Ram, an incarnation of Vishnoo, when, assisted by Hoonamun, the king of the monkeys, he invaded Lunka (Ceylon) to recover his wife Seeta,

who had been captured by Ravana, the demon king of the place. The story of this event forms the subject of the great epic poem called the Ramayan, which is more prized by the Hindoos than any other book.

To commemorate the exploits of Ram and Hoonamun, there is erected on a small islet, close to the aforesaid bridge, called Ramiseram, a great pagoda, the lofty towers of which are visible from a considerable distance. Concerning this temple, Sir James Emerson Tennent, in his work on Ceylon, says: "The islet on which it stands is, and has been immemorially, exempted from cultivation: its inhabitants are interdicted from all secular pursuits and callings, and the place is consecrated to devotion, solemnity, and repose. The temple, with its majestic towers, its vast and gloomy colonnades, and its walls encrusted with carved work and statuary, exhibits a grand example of the style of such monuments in Southern India. We found the vicinity of the pagoda surrounded by thousands of pilgrims from all parts of India; mingled with whom were fakirs of the most hideous aspect, exhibiting their limbs in inconceivably repulsive attitudes. Gaudy vehicles, covered with gilding and velvet, and drawn by cream-coloured oxen, carried ladies of distinction, who had crossed in pilgrimage from the opposite coast; and beside the grand porch stood the lofty cars of the idol, structures of richly carved wood, adorned with vermilion and gold. At the great entrance of the temple we were received by the Brahmins, and conducted round the immense quadrangle, supported by innumerable columns."



PALANQUIN TRAVELLING.

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Having received all necessary information as to our route, and being furnished with palankeens and the proper number of bearers by our kind host, we left Manaar, when the tide was low, and without the least difficulty reached the mainland of Ceylon at eight o'clock at night, and proceeded to a small village called Bengale. Here was an old Roman Catholic chapel, which was seldom used for Christian worship, but which answered the purpose of a rest-house for strangers. The place was excessively dirty, and all night long we were tormented by fleas, bugs, mosquitoes, and cockroaches, so that to sleep was almost impossible; and although our ship experience had made us familiar with the two last species, the two former insects troubled us greatly, and we rejoiced when the day dawned, and we were able to leave the filthy place.

A few miles further we came to a pretty village called Mentotte, almost hidden in the cocoa-nut plantations. Here was a regular rest-house, established by the Government, for the accommodation of travellers. No public inns or hotels exist in that part of the country, and were it not for these *Rest-houses*, as they are called, all travelling would be either excessively expensive, in carrying tents and provisions, or be altogether impossible. The Government therefore have established certain stations, at distances from each other of from sixteen to twenty miles, where neat bungalows have been erected, and three servants retained, who are bound to supply travellers, according to a certain tariff, with curries, rice, fowls, eggs, and milk. These

bungalows contain a central hall, furnished with a long table and about a dozen chairs, and a room on either side, as bedrooms, in each of which are a wooden *charpoy*, or bedstead (but without anything in the form of beds or bedding), a washing-stand, and a few chairs. These houses are generally kept very clean, and the servants are always civil; the gratuities they receive, beyond the regular tariff, depending greatly on the latter.

The languages spoken along the western coasts of Ceylon are Tamil and Cingalese; but the majority of the inhabitants spoke a jargon consisting of both, with a large mixture of Hindostanee. My knowledge of the latter enabled me therefore to get along tolerably well without an interpreter.

On the following day we reached Aripo, the great seat of the pearl fishery. During the fishing season, the country around, which is most desert and dreary, becomes suddenly enlivened by the crowds who assemble from all parts, and temporary buildings are erected, tents are pitched, bazars for the sale of provisions and other articles are formed, and the place resembles the large *melas*, or religious gatherings of Bengal.

Remaining at Aripo one night, on the following day we left for Pomparipo. The road at first was sandy and most dreary, but improved as we advanced. The heat was so intense that the bearers were compelled to bind up their naked feet in cloths to prevent them from blistering, and after a journey of some hours were unable to proceed further. Finding a shady spot we resolved to remain till the cool of the evening.

Not anticipating this delay, we had brought with us no food; and the bearers began to complain of hunger as well as fatigue.

To our relief, a flock of sheep and goats were seen approaching, on their way to some market town for sale. We soon agreed with the owners for the purchase of a sheep, and on the consideration that a small portion should be set aside for our use, the rest was given to the men. It was immediately prepared for roasting, and our portion, which on account of caste was cooked separately, was soon declared to be ready. We went to the spot, anticipating a savoury repast; when, instead, placed on some broad palm leaves, we saw a large moving mass of black ants. In the course of a few minutes these insects had attacked our food; and so completely had they covered the joint that not a particle of the meat could be seen. This sight relieved us of the little appetite we possessed, and we allowed the voracious insects to finish that which, without our leave, they had seized upon as their own.

The adventures of the day had, however, only commenced, and were trifling with what was to follow. The distance we had to travel to the next rest-house was estimated at about twelve miles, where we expected to arrive at about eight o'clock. Leaving the place where we ought to have dined, but did not, we entered a thickly wooded country, which became, as we proceeded, a dense forest, without the least appearance of any human habitation. After travelling for some time, it became evident that the bearers had mistaken the way (for road there was none), and had

got bewildered in the jungle. These forests abound with wild beasts, such as bears, elephants, buffaloes, and leopards; travelling therefore in the night-time is exceedingly dangerous.

As soon as it became dark, the men cut down the branches of a resinous tree, and made *chules*, or torches, which burn brightly and last a considerable time. About nine o'clock they complained of great fatigue, and declared they could proceed no further without rest. We resolved, therefore, to seek for an open spot, and there to bivouac. Having found a suitable place, all hands engaged in cutting down branches from the trees, and gathering great quantities of brushwood. A large circle of this was then made, which was soon in a blaze, within which the men threw themselves upon the grass, and were soon fast asleep. Thus we were surrounded by a "wall of fire"; and although numbers of wild beasts were near, we felt perfectly secure, so long as the fires were kept up, which of course was constantly done.

After a rest of more than two hours, we resumed our journey, and soon entered upon a more open country, and travelled with greater ease. We had gone a considerable distance, and I had fallen asleep, when I was suddenly aroused by the palankeen being dropped hastily on the ground. On looking out I could see nothing. The *chules* had all gone out, and the night was dark and moonless; the bearers seemed to have disappeared; and, besides a noise like the crashing of boughs at a distance, all was still.

Jumping out of the palankeen, to my surprise I

found myself alone. The palkee in which was my wife was nowhere to be seen, and all the men had apparently absconded. I shouted with all my might, for some time without obtaining any response; at last a boy, who had been recommended to me at Manaar, and who knew a little English, suddenly showed himself, and said, "Why you make so much noise? one big mad elephant just before us!" He then stated that the torches had all burnt out, and that the men, tired and sleepy, had crept on in silence, some falling considerably to the rear of the others; thus the two palankeens had been separated, that of my wife's being some distance behind mine. The bearers, he said, discovering a huge *rogue* elephant standing right ahead in the path, some distance in advance, had all run away; some having climbed the trees, and the rest having otherwise hid themselves as well as they could.

It was an awkward predicament. A dark night—no torches—my wife's palankeen far behind and out of sight—the bearers all absconded—and a wild *rogue* elephant in front! These "rogue" elephants are those which have been separated from their herds, from some unknown cause; but this fact is certain, that when one is thus driven from his own herd, he is denied admission into any other, and becomes a savage solitary wanderer of the forests, wreaking his vengeance upon every living thing he meets, be it man or beast. He seems then to delight in mischief; destroying the plantations of young cocoa-nut trees, trampling down gardens, and wantonly injuring everything that stands in his way. From

their vicious propensities and predatory habits, such elephants are called by the Cingalese "Hora," or "Rogues."* To meet one of these infuriated animals is most dangerous; and as I afterwards understood, a man was killed near this spot only two days before, most probably by the very *rogue* we were now confronting.

Assuming a degree of courage which I really did not possess, I told the boy to go quietly to the men, and tell them all to come to the place where I was standing, and to bring the other palankeen with them; and I would show them how to drive the *rogue* away.

Whilst the boy was away on his errand, I waited alone, listening with the greatest anxiety. I heard the huge creature tearing, in his rage, the branches from the trees, uttering a hoarse grunting noise, varied occasionally with shrill trumpet-like sounds. So great was the noise he was making, that in all probability he had not heard my shouts, especially as I was to leeward, and he had thus no suspicion of our immediate presence.

After some little time, I was relieved by seeing the bearers returning, bringing with them my wife's palankeen. Having decided upon my plan of action, I now commanded perfect silence, and told them I was about to fire off two large pistols that I had with me,—not to hit the elephant, but simply to make a noise; and that immediately I fired, they were all to shout as loudly as possible, and make all the noise in their power. This they promised to do. After a few

* See Sir James Emerson Tennent's Ceylon, vol. ii.

minutes of death-like silence, I fired. Immediately the men, about thirty in number, began to shout as I suppose they had never shouted before, uttering the most unearthly yells. The noise was sufficient to frighten a whole herd of elephants, and the *rogue* was evidently thoroughly alarmed, for we heard his heavy tread as he forced his way into the forest, in loud, crashing retreat, whilst we turned off in a different direction, and saw him no more.

Some of the men now went in search of the rest-house, which they knew could not be far from us; and after a considerable time, to our joy, we saw lights flashing in the distance through the trees. It was the men returning with fresh torches; and they now conducted us to Pomparipo, where we arrived about two o'clock in the morning, quite worn out with anxiety, hunger, and fatigue.

We remained at Pomparipo all that day, to allow the bearers proper rest; and on the following morning, very early, left for Putlam, where we safely arrived in good time.

From Putlam we proceeded, without further adventure to Chilau, and the next day arrived at Negombo, where I had the pleasure of meeting my only brother, after an absence of nearly nine years. At his residence we stayed some little time to recruit our strength, and to prepare for future journeys and labour. On the following Sunday we had the privilege of attending Divine service, which was held both in the English and the Cingalese languages, and were introduced to the members of the native church at that place, many of

whom were Indo-Portuguese, and the others Cingalese converts from Buddhism and idolatry.

CINGALESE.

Accompanied by my brother and his wife, we left Negombo for Colombo, the capital of Ceylon. This journey was accomplished in a flat-bottomed boat,

through a canal which unites the two towns. We passed the night on board, and the early morning being exceedingly fine, before the family were awake, I resolved to have a bathe, and accordingly jumped into the water, fully intending to enjoy the luxury. But I more quickly jumped out of the water than I did into it; for, in less than two minutes, I was attacked by multitudes of large *leeches*, which seized my legs and body, and clung to me with the greatest pertinacity; so that on reaching the boat I had the greatest difficulty in ridding myself of the voracious creatures, while my body, covered with blood, bore witness to the fierceness of their attack.

On arriving at Colombo we took up our abode at the Wesleyan mission house, and received from all the brethren the kindest welcome. During my stay I attended a meeting of the principal clergy and missionaries of all denominations, who were deeply interested in the account I gave of the work of God in Bengal. These men were the pioneers in that interesting field of missionary labour. I believe not one of them is now living, but having finished the work the Master gave them to do, they have entered into rest.

Early on Sunday morning I accompanied my brother to one of his country native churches. We drove in a *bandy*, a kind of gig with a hood—called in Bengal *buggy*—about seven miles, and then walked through a thick forest a considerable distance, when the jungle opened, and a clear country was before us. The silence of the forest was great, only broken by the hum of innumerable insects, and the occasional songs of birds.

The trees, many of them of majestic size, and the wild flowers, of exceeding beauty, gave a romantic charm to the place; while the pleasing feeling produced by the scene was increased by the sounds of Christian psalmody, proceeding from a distance, and which increased in volume as we approached a large but simply-built building. It was a native mission chapel, where the people were holding a prayer-meeting before the regular morning service.

When this preliminary meeting had concluded, and the time of morning service arrived, the chapel was crowded. I was struck by the singing, which is far superior to that of the native Christians in Bengal, and is of a most pleasing character. The devotions were marked by apparent great sincerity. The sermon was in the Cingalese language, and the affinity between that and the Bengalee was so great, that I was enabled to understand the general tenour of the discourse, though sadly puzzled by the verbal terminations.

In the afternoon other services were held, and in the evening we returned to Colombo, greatly pleased with all we had seen and heard, and strengthened in the assurance that the missionary enterprise would ultimately effect a moral revolution which no other means could possibly effect.

The dress of the Cingalese is quite unique, and differs from that of every other race in India. At first sight the men appear like women. They allow the back hair of the head to grow long, and then roll it up and confine it with a large tortoise-shell comb, just like the ladies of England at the commencement of this

century. The Cingalese women do the same. Both sexes wear also the same kind of petticoat, and the only difference I observed was in the coat, which was worn only by the men.

During the next week we visited the Cinnamon Gardens, but entirely missed the "spicy breezes" of which we had heard so much; we were also taken to see the various lions of the place. Having spent a month in the lovely island, we left Ceylon in the ship "Palmyra," which had just brought from England the headquarters of a Highland regiment, and was now about to sail for Calcutta. This noble regiment, in the Highland costume, we saw one day on parade; and it was painful to witness the annoyance of the men from the bites of the mosquitoes, which seized upon their unprotected legs by hundreds, finding in these fresh Europeans a feast which dried up old Indians were unable to furnish.

The ship stopped at Covelong, about twenty miles south of Madras, to take in a cargo of salt; and as this would detain her eight days, I hired a masullah boat, and visited once again the brethren at Madras. We were hospitably received by Mr. and Mrs. Crisp, and enjoyed, during our stay, the fellowship of the missionaries then labouring in that city.

Recruited in health, and greatly cheered in spirit by all that we had seen, we re-embarked on board the "Palmyra," and in the course of eight days entered the Hooghly, glad once more to resume our work in Calcutta.

CHAPTER XIV.

BERHAMPORE.

Schools—First Introduction of the Bible as a Class Book—English Soldiers—Reading-room and Oratory for Prayer—No Talking—Intoxicating Drinks—Bhurtpore—The Crocodile—Kopilaswor—Augerdweep—Gopee Nath—Mohamoha Baronee—Without Natural Affection—Narrow Escapes from Death—Death of Mr. Trawin and Child.

Soon after my return from Ceylon our Mission was visited by Messrs. Tyerman and Bennett, the deputation sent out by the London Missionary Society to report on the various mission stations abroad. With these honoured brethren the missionaries had many long and important conferences. Amongst other things it was resolved that the necessity for the mission press no longer existed, and that it should be discontinued. Arrangements were therefore made with the conductors of the large printing establishment belonging to the Baptist Mission to print whatever books we might require, and this at a cheaper cost than could be done by keeping up our own press.

It was also resolved that the mission at Berhampore, recently established by Mr. M. Hill, who was then in indifferent health and labouring alone, should be immediately strengthened. To this service I was appointed, and accordingly left for Berhampore early

in 1827, and entered on the duties connected with the station.

Berhampore, situated on the eastern bank of the Ganges, is within a few miles of Moorshedabad, the residence of the Nawab Nizam of Bengal, the lineal descendant of Meer Jaffier Ali Khan. His assistance to the British at the battle of Plassey gained for him the musnud, vacant by the death of Sooraj-ad-Dowlah, the infamous hero of the Black Hole of Calcutta. The inhabitants of this district were nearly equally divided between Hindoos and Mohammedans, and for the benefit of both classes we opened schools, and taught both in the Bengalee and Hindostanee languages. For preaching the Gospel to the adults, small bungalow chapels were erected, in one of which we generally attended daily to give away tracts, to converse with enquirers, and, of an evening, publicly to preach.

On the opposite side of the river the inhabitants were nearly all Hindoos; and at one large village, with a dense population, we established a superior school, at which a great number of young Brahmins regularly attended. On introducing the Gospels as a class book, these boys resolutely refused to read it. For some months we submitted to their arbitrary will, during which time, by instructing them fully in geography, arithmetic, history, and in the elements of astronomy and mathematics, the superiority of the school above the vernacular schools taught by Hindoos became so apparent, that we had more candidates for admission than the school could accommodate.

We now determined to make a stand, and insist on

the introduction of the daily reading of the Gospels. Accordingly one morning 200 copies of the Gospel by St. Luke, in the Bengalee character, were taken to the school; and after the usual routine had commenced, the lads were informed that henceforth the reading of the sacred Scriptures was to be a *sine qua non* for receiving the benefits of the school. At this announcement there was great dissatisfaction, and several declared they would rather forego all the advantages of the school than, by reading the Christian book, endanger their caste, bring disgrace upon their families, and call down upon themselves the anger of the gods. We requested them to ask their fathers to meet us that evening, to confer with us on the subject.

To this they agreed; and in the evening nearly 100 men assembled, many of them Brahmins, to discuss the matter. To them we explained that what was desired was the mere reading of the book, and not a forced belief in the truths it contains. We stated that several of the Hindoo shasters had been read by us, and that we should be only too glad to become acquainted with them all. Yet we had no fear of becoming Hindoos. To dissipate their fears, the 15th chapter of St. Luke's Gospel was then read, and the meaning explained of the three beautiful parables contained therein; this so pleased the audience that on our assuring them that no force should be used to convert the lads to Christianity, they gave their consent to the introduction of the book. Since that time no opposition has been made, and the Bible is regularly taught in all the schools.

During my residence at Berhampore, which was a military station, the barracks were occupied by His Majesty's 47th and 59th regiments of foot; and about half a mile distant, six regiments of native infantry, with European officers, were also quartered. For the spiritual good of these soldiers, only one chaplain was appointed by the Government, and he found the work greatly beyond his strength; but being of a most liberal and unsectarian spirit, he gladly availed himself of whatever assistance we were able to render. We visited the hospital together with him, he taking one ward, whilst we were engaged in another; and in various other ways we united our influence in advancing the best interests of the military stationed there.

A very commodious chapel for Europeans was being built by Mr. M. Hill; in the meantime an evening service on the Sunday was held in the hall of my house, which was generally attended by about 200 persons, military and civilians. For the benefit of the soldiers, also, one room in the verandah was set apart entirely for their use. A long table occupied the centre, and forms were arranged on each side. Bibles, hymn books, and a variety of works on history, science, and religion, were placed for their perusal. There being no private place in the barracks where the steady and thoughtful men could retire for reading, meditation, and prayer, this room was devoted to that purpose. One law was made obligatory, and to that all of them agreed. *No talking whatever was allowed.* The room was sacred for one purpose only; and the rule established was never broken. From seven a.m.,

after the morning parade, till nine p.m., at gun-fire, when the muster roll was called, the men off duty might be seen coming in, singly or in parties of twos or threes, and taking their places, would quietly sit down to read; after which, kneeling down, they would privately and inaudibly pour out their souls in prayer to God. Then, rising from their knees, they would quietly retire, and others coming in would take their place. Escaping thus from the noise and confusion of the public barracks, they enjoyed the quiet retirement thus provided with grateful hearts.

On Thursday evenings a public Bible class and meeting for mutual improvement was held in the hall, at which, besides the soldiers, the Judge of the district and other influential persons were frequently present. On these occasions many interesting facts were stated concerning barrack life, proving that intemperance was the crying sin of the soldier, and that it led to the commission of all other crimes. Intoxicating drinks are so exceedingly cheap in Bengal, that for a few pence a man may obtain sufficient to prostrate him completely; and in the bazars a number of native men and women are always waiting to allure the thoughtless to haunts of drunkenness and vice, where they are robbed of their senses, and frequently of their money.

A painful fact was once related by a sergeant of the 59th foot. He stated that in that regiment there had always been a few pious men, and that every evening they were in the habit of retiring to some private place for the purpose of prayer. Several of the better dis-

PALM-TREE CLIMBERS. [To face page 185.

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posed men, seeing in what respect these persons were held by their officers on account of their good conduct, were induced to join them; and abstaining from all intoxicating drinks, for a time conducted themselves with great propriety. The regiment was ordered to join the army assembling for the attack on Bhurtpore, a mountain stronghold, which had twice repulsed the British forces under Lord Lake, and was considered by the natives as impregnable. On the march to that place many of these men could not resist temptation, and gave way to their old habit; and instead of joining in the evening service, usually held in some tope of trees outside the camp, they frequented the bazars, where the filthy stuff known by the name of *taree* or *toddy* was always to be procured.

This liquor is prepared from the fermented juice of the *tal gach*, or fan palm tree (*Borassus flabelliformis*). When first drawn from the tree, it is not only harmless, but is a grateful drink, not very unlike to the water contained in the young cocoa-nut; but when exposed to the fierce rays of the sun, fermentation immediately takes place, and a strong intoxicating spirit is produced, which is sold at the rate of an *anna* (three halfpence) a pint. Although at first exceedingly nauseous to the taste, the cheapness of the article recommends it to the drunkard, and habit produces the inevitable relish. The juice is obtained by tapping the tree at the point where the leaf-stalks spring from the stem. For this purpose the tree-climbers have to ascend each tree daily, which they do simply by the use of their hands and feet. After making an incision

in the bark, they tie an earthen pot immediately under it, and in the course of the night the liquor exudes in such quantities that the pot is generally filled. Fermentation is produced afterwards by exposure to the sun.

On arriving at their destination, the army, consisting of about 10,000 men, took up its position some five miles from Bhurtpore, and commenced operations by digging trenches and undermining the fort. Of the impregnability of the place the Rajah had not the shadow of a doubt; and he was strengthened in this belief by an old prophecy, in which all the inhabitants fully believed, namely, that until a *koomere* (crocodile) came up to attack it, Bhurtpore would never fall. Strangely enough the commander of the British forces happened to be Lord Combermere, and as the natives could not well pronounce the name, he was generally called by them Lord *Koomere*. When this became fully known in Bhurtpore, the people, who are great fanatics, were very much disheartened, for they seemed to recognise in him the dreaded crocodile. Nevertheless they determined to fight manfully in defence of their town. The mines having been fully prepared and charged, the English troops were ordered to be in the trenches before daybreak on the following morning.

That evening the pious men met, as usual, for prayer; and to their surprise saw all the backsliders return; who, expressing great penitence, joined in the solemn service, feeling that probably before that hour on the following night several of them would be in eternity. Before separating, they agreed that should

the assault be successful on the morrow, all those who remained alive and unwounded should meet at a well-known spot, to render thanks to God for His preserving mercy.

At the morning gun-fire, as usual, the *reveillé* was sounded, but louder than usual, a larger number of buglers being engaged. The Rajah at that moment was going his usual round on the ramparts, and hearing the *reveillé*, felt assured that no attack was meditated that morning, and therefore returned to his palace. At nine a.m. the mines were fired, a practicable breach was made, and the storming party rushed to the attack. After a frightful massacre, the English flag was seen flying on the bastions, and the formidable fortress of Bhurtpore, the seat of innumerable conspiracies against the British power, was completely destroyed.

On the evening of that eventful day, the unwounded pious men of the regiment who on the preceding night had agreed, if spared, to meet at a certain spot, to render thanks to God, were punctual in their attendance; but, alas! not one of those who were the slaves of drink was present—the pleasures of the bazar now affording greater inducements to them than the service of grateful prayer and praise!

Several most important gatherings of the Hindoos for religious purposes take place, annually, within a short distance of Berhampore. To some of these *melas*, or festivals, Mr. Hill and I attended, in order to scatter the seeds of the Gospel as far as possible, that

thus we might "sow beside all waters, knowing not which should prosper, this or that."

Within three miles of the cantonments, is held a fair in honour of *Kopilaswor*, which attracts great numbers of natives from all parts. It lasts three days; and as it was within easy distance of our house, we visited it each day, remaining from morning till evening, distributing tracts, and speaking to the people "all the words of this life."

At this place there is an ancient temple sacred to Shiva. The image is a rough stone hewn from the rock, of a circular form, said, by the Brahmins to be formed by its own power, and not by man. This was the object of adoration. To bow before it, and what was of more importance to the Brahmin proprietor, to lay gifts on its shrine, thousands of poor ignorant people came many miles, and gave probably almost the last pice they possessed; being assured by their spiritual guides that such devotion would most certainly bring great blessings to themselves and their families in both worlds.

Whilst we were, on one occasion, addressing here a large number of pilgrims, three Brahmins came up, and accosting us in most respectful terms, urgently requested us to make some small offering to the idol, observing, "We do not ask for money, or desire to put you to any inconvenience or expense; most gladly will we provide the offering; only do you present it." One of them immediately supplemented this by presenting a cupful of milk, urging us at the same time to take a small portion in our hands, and sprinkle it over

the sacred stone. Their object was to gain another argument in favour of the idol, by saying to the people, "You see that even learned men belonging to Europe reverence and adore this sacred image, and present to it their gifts; how much more therefore ought you, Hindoos, to bring your most costly offerings."

Unfortunately many European gentlemen, to please the natives, were accustomed, most thoughtlessly, to present money to the idols in the temples they visited, and thus encouraged the belief in the minds of the ignorant that Christianity was only another form of Hindooism.

In the present case, however, the priests had to do with those who understood their manners. Instead of yielding to their request, as they hoped, we sternly rebuked them; and addressing the crowd, pointed out the folly and wickedness of worshipping a senseless block of stone, and directed their thoughts to the world's Saviour, Christ the Lord.

Being invited by an indigo planter to visit his district, in which was a large population who never had an opportunity of hearing the Gospel, I left Berhampore early one morning, and proceeded to a place ten miles distant, from whence an elephant was to convey me the rest of the way. On reaching the spot I found that the elephant had not arrived; neither did it make its appearance till late in the afternoon. The village police-officer placed at my disposal his *cutcherry* (office), where I remained several hours, having crowds of men, women, and children about me all the time. A few Brahmins were present, but all the rest were

labouring people, very poor and very ignorant. With these I entered into familiar discourse, and spent the time in telling them of Christ, of whom the great majority had, of course, never heard.

When they were told that I had visited Lunka (Ceylon), the scene of the great poem, the "Ramayan," their interest was wonderfully excited; and with all earnestness and sincerity even the Brahmins asked me if I had met any of the *demons* who they believed still dwelt there. This gave me an opportunity of proving that the "Ramayan" was only a metrical romance, skilfully enough composed, but without containing one word of truth; and then I compared the hero of the poem, Ram, and his foolish history with the history of Jesus Christ, and the great salvation accomplished by His death. They listened with attention, but appeared to prefer the former history to the latter.

Having to pass the Jellinghi river, I left the village by five o'clock, on the elephant. On arriving at the place where the river was to be forded, I was struck with the wonderful sagacity of the unwieldy animal, which had first to descend a bank about twelve feet high, then cross a river as broad as the Thames at Chelsea, and afterward mount another bank as high as the former. On its back was the *Howdah* in which I sat. On its neck was seated the *Mahout* (driver); behind the Howdah sat the elephant's servant, the man who attends to all its wants, and two men who had begged for a passage across. There were thus five men on its back, besides the Howdah, in itself as large as the body of a chaise.

On reaching the bank the elephant stood still, surveying the place, the Mahout leaving him entirely to his own judgment. Having walked backwards and forwards for some few minutes, he resolved on the spot where he should descend; then putting one of his fore feet down about a yard deep, he scooped out of the earth sufficient room to hold one of his fore and hind feet; moving a little, on the same line, he again scooped out another hole of similar dimensions. He now gradually placed both his fore feet in these holes, and then brought his hinder feet down immediately behind the others; so he proceeded until he reached the water's edge.

He now placed one of his feet in the water to ascertain its depth, and to test the capability of the riverbed to bear his weight; being satisfied on these points he gradually moved forward, step by step, yet ever halting to feel his way, and so got safely over. We now descended, and allowed him and the Mahout alone to mount the bank, which was accomplished in the same manner as the descent on the opposite side of the river.

Having got rid of our fellow-passengers, we went on at an even pace towards Saddipore, the place of our destination. It soon became quite dark, but both the Mahout and elephant well knew their way, and there was therefore nothing to apprehend in the way of danger. The country through which we passed was very woody, and large trees flinging their boughs across the road, occasionally constrained the elephant, at the command of the Mahout, to put up his trunk

and break off the branches which otherwise would have struck the Howdah and prevented our progress.

The rate of travelling was not more than three miles an hour, and the regular slow motion, together with the stillness of the night, after a time literally rocked me to sleep. How long I continued thus I knew not, but was rudely wakened by a large branch of a tree catching me under the chin. In another moment I should have been dashed to the ground; but lustily crying out, the Mahout, who had also fallen asleep, made the elephant suddenly stand still, and then backed him a few feet. The watchfulness and instantaneous obedience of the noble animal alone saved me on this occasion. We reached Saddipore about eleven o'clock, and received a hearty welcome from my kind host and hostess, who for months together never saw a white person's face.

Making this my headquarters for a week, accompanied by my friend, I visited all the villages in the neighbourhood, preaching the Gospel, visiting the village schools, distributing tracts, and entering into familiar conversation with all who felt so inclined, in a neighbourhood where the Gospel had never before been proclaimed.

At Augerdweep, a large native town, and a seat of Hindoo learning, where are a great number of Sanscrit colleges, and thousands of Brahmins, a great festival is annually held in honor of *Gopee Nath* (one of the names of Kristno), at which not less than 100,000 persons assemble, many of whom travel twelve or fourteen days to be present on the occasion. The origin

of this *mela* is of comparatively recent date, and the story to which it owes its origin is well known, and implicitly believed in by every pious Hindoo. It is as follows:—

Two religious mendicants, Choitonya and Nityanondo, since become famous among the followers of Kristno, sent their disciple Ghose Thakoor, who did not relish the austere life of an ascetic, to Augerdweep, and directed him to take a certain stone with him, and make an image of Gopee Nath, which he should set up there and worship. Ghose Thakoor obeyed his spiritual guides, took the stone on his head, and setting it up in the most public place, proclaimed it to be a god, sent by the far-famed Choitonya and Nityanondo, the most honoured and devoted of all the followers of Kristno, to be worshipped daily, as the representative of Gopee Nath, or the "lord and protector of milk-maids." The inhabitants of Augerdweep received the sacred image with the most extravagant joy and gratitude for being thus honoured with the presence of so popular a god, and immediately erected a temple, in which the image was placed, and appointed Brahmins to wait upon him and daily conduct the proper services. One night a stranger came to the temple at a very late hour, when no one was awake to give him refreshment. The god himself, however, took an ornament from his ankle, and purchased some food for the stranger at an adjoining shop. In the morning there was a great noise in the town about the missing ornament, when both the stranger and the shopkeeper came forward and declared the facts, so creditable to the

benevolence of the god. From this circumstance the fame of Gopee Nath spread far and wide. After the death of Ghose Thakoor, the god appeared to his successor, and directed him to perform the funeral rites; in the celebration of which it was contrived that the god himself should present the offerings to the manes; for when the *Khosu grass*, the rice and water, were put into the hands of the image, the god poured out the offering. The crowd set up a great shout, declaring that the god himself had performed the *shradda*; and from that day the idol has been generally adored.

On arriving at the place we pitched our tent in a spot beautifully sheltered by trees, where we received enquirers, and conducted services from early day till late at night. We found the old temple had been destroyed by the inroads of the Ganges, and a new one had been completed only a short time before, which in appearance was a great improvement on the last. The ceremonies commenced by an aged Brahmin entering the upper verandah with something in his arms covered with cloth. All eyes were directed to the object, and the most intense anxiety was visible in the faces of the thousands who were present. Approaching the balustrade, the Brahmin slowly removed the covering, and the figure of the black god Kristno, was presented to the view. At this moment tremendous shouts of applause rose from the dense crowd, and when the Brahmin waved the idol up and down for a few minutes, every arm was upraised, and the cry of "Hurri bōl" became perfectly deafening.

The most lucrative part of the business, commer-

cially, was, however, yet to follow. When the excitement of the people was at its highest pitch, several large purses, attached to long bamboos, were sent round to collect the offerings of the people, who generally gave most liberally, many far beyond their means. The money thus realized becomes the property of the Rajah of Kristnagur, the owner of the idol; and the annual revenue amounts, it is stated, to not less than 25,000 rupees, or £2,500.

Late at night the ceremony of the *Mohamoha Baronee* takes place. This is an annual poojah in honour of Gunga, or the Ganges, at which the people descend into the water, and, with hands joined, immerse themselves in the sacred stream; after which the officiating priests read a portion of the shaster, describing the benefit resulting from this meritorious act. The people repeat after the priest certain significant words—such as the day of the month, the various names of Vishnoo, etc., and then immerse themselves again. This is repeated several times, and particularly at the moment of the conjunction of the moon with a certain star, on the thirteenth day of the moon's decrease, when the rush into the water is so great, that it is supposed several women, or weak persons, are yearly crushed down by the mob, and meet with a watery grave. The merit arising from bathing at this auspicious moment is considered to be very great, and will secure for the devotee great happiness and wealth.

During the day we had hundreds of visitors, to whom we pointed out the insufficiency of these ceremonies to secure the salvation of their souls, and

directed them to the Lamb of God that taketh away the sins of the world. We read to them passages from the Gospels, and by kind words endeavoured to gain their confidence and impress their minds. We remained here nearly a week, and every day our tent was well filled with respectful hearers, who expressed themselves gratified, if not convinced, by the truths we unfolded.

As usual at these large gatherings, much misery was witnessed, and many deaths occurred. One which took place some distance from our tent deeply affected us; not so much by the death itself, as by the heartless conduct of the poor man's relatives and friends. A large family, consisting of ten or twelve individuals, had come to the *mela* in a boat, from a considerable distance. One of the party, a man of about thirty years of age, was suddenly attacked with spasmodic cholera, while in the open field. His friends left him to writhe in agony, while they went to pay their devotions to the idol Gopee Nath. Returning in the afternoon they found the sufferer evidently dying, and stripping him of his only covering, they left him in a state of perfect nakedness to die alone. When informed of this inhuman act, we hastened to the spot, but too late to render any assistance, or to arrest the relatives, who had hurried to their boat, and so escaped the trouble and expense connected with the disposal of the body. Well does the Apostle describe the state of the heathen as "without natural affection." Several other deaths took place while we remained, and, according to custom, the bodies were burnt. In

each case the friends of the deceased sat quietly by, smoking their hookahs, apparently quite unconcerned in what was passing.

One very distressing case occurred. A poor woman attended with her little boy, of whom she seemed remarkably fond. The little fellow was about eighteen months old, and when they arrived was in perfect health. On the second day he was attacked with cholera, and in the course of a few hours he died. The grief of the poor mother was indescribable; and having brought him to the river-side, for some time she would not give up the little body to Gunga, but kept wildly weeping, tearing her hair, and smiting her breast in an agony of despair. At last a man came up and pitying her grief led her away, whilst some others took up the dead body of the child and threw it into the river.

We endeavoured to improve these mournful events by speaking of the uncertainty of life, and the great importance of preparing for a never ending eternity.

Whilst at Berhampore, I had several narrow escapes from death. On one occasion, after spending the day with Mr. M. Hill, in visiting the schools and in preaching in various villages, we were returning in the evening to our home in a buggy, and had proceeded about two miles, when we approached a narrow armlet of the Ganges, in which the water had entirely dried up, it being the dry season of the year. Over this nullah a brick arch had been built, but without the least parapet on either side. On nearing the bridge we saw, coming at a rapid pace, another buggy containing the

Adjutant of one of the European regiments stationed at Berhampore and his lady, and the two vehicles met on the bridge, which was just wide enough to allow them to pass. Our horse became alarmed, and shied; and immediately the buggy, the horse, Mr. Hill, and myself, fell over the bridge into the dry bed of the river, a fall of upwards of twelve feet. Marvellous to say, with the exception of a few slight bruises, we were not hurt. The buggy was the greatest sufferer, but a few rupees set that to rights, whilst the horse was altogether uninjured. So, by the good hand of God upon us, we were mercifully preserved.

On another occasion, at Krishnagor, I was thrown over the head of my horse, which, striking his feet against a large stone in the road, fell forward. My head and face were severely cut, but at first I felt little inconvenience; and having washed the blood off, in a native shop in the bazar, was enabled to preach four times in different parts of the town, besides riding afterwards on the same horse to a small bungalow, twelve miles distant, at Gokul-gunge. Having no other accommodation, I spread a mat on the floor, and tried to sleep; but now the effects of my fall began to appear, my body was racked with pain, and a severe fever set in, which completely prostrated me, and for eight days I was confined to the hut, scarcely able to move. From this, however, I was mercifully restored, and was once again enabled to prosecute my duties.

Once the boat in which I was sailing on the Ganges capsized. How I escaped I know not, but after a time I found myself on board another boat, and was thus

preserved. These and other escapes from instant death brought home the important lesson of working whilst it was day, lest the night of death should suddenly overtake me.

A most painful and unexpected event took place at this time, which altered all my plans, and caused me to leave the station, in the work of which I had just begun to feel myself at home.

Mrs. Trawin, wife of our senior missionary in Calcutta, who had been for some time suffering from ill-health, was advised to try the benefit of the river air during the strong breezes of the south-west monsoon, and to remain till the commencement of the cold season. Accompanied therefore by Mr. Trawin and their little daughter, they left Calcutta for Berhampore, in the month of August, 1827, and having in due time arrived, they were hospitably entertained at Lall Bagh, the residence of D. Dale, Esq., Judge and Magistrate of Zillah Moorshedabad. The situation was very healthy, and the kind attentions she received from Mrs. Dale had a most beneficial effect on Mrs. Trawin: and in the course of a few weeks she was perfectly restored to health. But as they were preparing to return to Calcutta, the little girl was attacked with fever, of which, in a few days, she died; and, in less than a week, Mr. Trawin also fell a victim to the same complaint. Father and child were buried in the same grave, near the spot said to be the burial-place of "Little Henry," the hero of Mrs. Sherwood's interesting story, "Little Henry and his Bearer."

During the short illness of our beloved brother, Mr.

Hill and I had the melancholy privilege of attending him night and day, and of doing all in our power to relieve his sufferings, as also of comforting his soul with the consolations of the Gospel. His coffin was borne to the grave by the pious soldiers of the 59th regiment, more than 200 of whom joined the melancholy procession.

HINDOO MOTHER AND HER DEAD CHILD.

CHAPTER XV.

NATIVE CONVERTS IN CALCUTTA.

Hautkholah—Parrots—Ram, Ram—Barbers—Scene in Chapel—Baptism of Sree Ram—History of the Brahmin Narapot Singh.

THE death of Mr. Trawin necessitated several changes in our Mission. Mr. Lacroix removed from Chinsurah to join Mr. Piffard at the stations of Kidderpore and Rammakal Choke. Mr. Ray took the entire charge of Gungrai and the villages to the south, whilst I was recalled from Berhampore to Calcutta; in the mission work of which city the above brethren also assisted.

Besides the schools and bungalow chapels then in existence, we erected a spacious native chapel in the crowded district to the north of the city, at a place called Hautkholah. It was situated about three miles from town, in the great thoroughfare leading from the river to the Chitpore road, where the population was almost exclusively Hindoo. When lighted up of an evening it presented an attractive sight, and great numbers were induced to attend.

The Ganges, of which the Hooghly is a branch, being considered by the natives a sacred stream, even to gaze on its waters is thought not to be without its reward. All the public offices and bazars close at four

o'clock in the afternoon, and the native writers and shopkeepers, together with the artisans, who relinquish their work at the same hour, before going to their homes generally resort to the banks of the river, where they spend about two hours in talking, smoking, and enjoying the breeze from the river and the comparatively cool evening air.

But in addition to the pleasure they thus enjoy, they add a religious ceremony, namely, that of repeating the name of some of their gods—such as *Ram*, *Radha*, *Kristno*, etc.; and at such times a murmuring sound is heard among the crowd, which those acquainted with the native language immediately recognize. In connection with the repetition of the name of their favourite divinity, a stranger is greatly amused at observing the ingenious method adopted by the Hindoos to increase the merit thus obtained.

The Abbé Huc tells us that in Chinese Tartary they have a barrel which in a few minutes can do more work in the way of praying than can a Buddhist priest in a whole day. This barrel, turning upon an axle, is filled with written prayers; when once set in motion it turns of itself for a long time, rolling its whole contents of prayers over and over, each roll being equal to a spoken prayer. The Hindoos, however, have not quite such an expeditious mode of performing their devotions, but they adopt an almost equally good plan. They procure a common parrot, and fasten it by a small chain to their wrists. Placing it on the forefinger close to their mouth, they repeat the word *Ram* twice over, continually, till the parrot catches the

sound and repeats it after them. Thus when the man exclaims *Ram ! Ram !* the parrot screams out *Ram ! Ram !* also. The name of the god thus uttered by the parrot goes to the benefit of its owner; and if repeated 100 times by the man and 100 times by the bird, the former is credited, as it were, with 200 good actions, all of which place *Ram* under an obligation to repay them in the bestowment of some blessing, for the homage thus done to his name.

On one occasion, when addressing a large congregation in this Hautkholah chapel, several persons on their way home from the river-side, with their parrots on their fingers, dropped in to listen for a short time. Soon, however, one of the men, forgetting, perhaps, where he was, or thinking of the amount of merit he had already secured, whispered to his parrot the words *Ram, Ram !* The bird immediately caught up the well-known sound, and not understanding itself how to whisper, screamed out *Ram ! Ram !* also at the top of its voice. The other parrots in the place joined in concert, and a regular chorus of praise to Ram was thus sung or screamed out in a Christian chapel. The stolid character of the Hindoos prevented the audience from observing anything singular or improper in the matter, and they continued listening to my address as though nothing had happened.

In the same chapel, on another occasion, an occurrence took place such as was never seen in any place of worship in Europe. The barbers in Bengal have no shops (or saloons as they are called in London and Paris), where the public can read the newspaper whilst

the hair-dressing process is being carried on; but under a large umbrella fastened in the ground they sit down in its shade, and all who need their aid resort to the spot, and for a handful of cowries, or a pice, get shaved, have their finger and toe-nails cut, their ears cleaned, etc. The implements of the trade are very few and simple—a razor, a brass basin to contain water, a knife, and two or three skewer-like pieces of wood wrapped round with cotton, constitute the entire stock. No soap is ever used. When the daylight ceases, they close their shops—that is, take down their umbrella—and become peripatetic *artistes ;* for walking along they strike the brass basin with their finger nails, making their presence known by the tinkling sound.

On the evening in question the service was being carried on as usual, when the tinkling sound was heard of a barber approaching. Presently, coming up to the open front of the chapel and seeing many persons present, the man entered, and for a little time listened to what was being said; but evidently feeling no interest in the subject, he looked round upon the audience, and seeing an individual with more hair upon his face than an orthodox Hindoo ought to possess, he went up and offered his services to make him sweet and clean. To this the man assented, and quietly squatted down in the middle of the chapel; when the barber commenced and finished his artistic duties, without exciting, on the part of the audience, the least token of annoyance or surprise. To such inconveniences were the missionaries exposed at that time.

One evening, when it was broad daylight, accom-

panied by my wife, I was driving in my buggy, and nearing the chapel, when we met one of those filthy pests of society, a Boiragee, or religious ascetic. This was a tall, stout, and powerful man of about thirty years of age, his body covered with the dried mud of the Ganges, and in a state of entire nudity. The people—men, women, and children—who were lounging or walking about, adopted no means to rid themselves of his society, and he kept stalking about in the open road. I dare say it was very wrong, but I could not restrain my feelings of indignation, and risking the consequences of the act, as I drove past, I gave him such a cut with my horsewhip on his dirty back, that I doubt not he long remembered it. Perhaps some will blame me for this mode of preaching to a heathen; but by that act I preached to him and the bystanders a lesson on decency and morality which most certainly *he* was not likely soon to forget. I never met him in that neighbourhood again, nor beheld another such sight so near to the European part of the city.

The first native church in Calcutta connected with the London Missionary Society, was formed in 1828, soon after my return from Berhampore. One of the members, by name Sree Ram, first heard the Gospel from Mr. Trawin, in the vicinity of Kidderpore, six years before. At that time he would have made a public profession of his faith, but for the interference of his friends, by whose violent opposition he was deterred; one of them compelling him to remove from the neighbourhood of the missionaries and reside with him at Kalee Ghaut. Although cut off from all inter-

course with Christian society, his conscience had been awakened, and his mind was too much enlightened for him again to repose confidence in the obscene and frivolous rites of Hindooism; and he resolved therefore to make further efforts to gain instruction in Christianity.

His wife, Anonda, was a Brahminee, who had been left a widow when she was only eight years of age, and, according to Hindoo law, was doomed to perpetual celibacy. By some means Sree Ram became acquainted with her, and though he was only a Soodra of the writer caste, she consented to become his wife, and they lived most happily together. They now conversed in private on the subject which so completely occupied Sree Ram's mind; and they resolved quietly to retire from the uncle's house, and come to Calcutta, there to seek that instruction which at Kalee Ghaut it was impossible to obtain.

Calling on me, they mentioned all the circumstances, and sought my advice. Convinced of their sincerity, and satisfied as to his ability to teach, I engaged Sree Ram as the Bengalee sircar, or teacher of the native school in the Tontonia Road. A small but comfortable hut was erected for their residence, adjoining the school-house, and he prosecuted the duties of his office to our entire satisfaction.

After six months' probation, I baptized them both, at the close of the English service in Union Chapel, in the presence of a large congregation of Europeans, who were deeply interested with the simple details of Sree Ram's history, and the manner in which he had become acquainted with the truth. In the afternoon of the

same day, the Lord's Supper was administered to the infant native church, consisting altogether of seven members; several European Christian friends uniting with them in the solemn service. Their numbers soon increased, and the large school-room connected with Union chapel was generally well filled every Sunday afternoon with devout enquirers after salvation.

About this time Dr. Carey introduced to me, by letter, a man named Narapot Singh, who had made great sacrifices for conscience' sake, and whom he had baptized some years before. He had just returned from Surat and Bombay, where for several years he had been living with a pious British officer, whose duties led him continually from home, and who in his journeys was accompanied by this Christian native. During this time he acted as an evangelist, embracing every opportunity of preaching the Gospel at the stations where the officer was quartered. Sickness compelling this gentleman to retire from the service and return to England, Narapot Singh was sent back to Bengal. Dr. Carey, knowing how greatly I needed a competent native assistant, recommended him as a person fully qualified for such an office. Gladly did I accept his services, and never had I occasion to repent of it; he remained my faithful friend and zealous fellow-labourer for nearly fifteen years, when I was compelled to retire from the work and return home. He then joined Mr. Buyers at Benares, and continued his labours in connection with the London Missionary Society until his death.

The history of Narapot Singh was remarkably in-

teresting. He was a high caste Brahmin, the eldest of several brethren, and resided at Benares, where he possessed considerable property, and was held in the highest esteem, both for his learning and hospitality. Conscientiously believing the dogmas of Hindooism, he was rigorous in the discharge of the numerous and burdensome duties prescribed in the shasters; and so great was the degree of sanctity to which he was supposed to have attained, that many persons daily sought from his domestic servants the water in which he had laved his feet, that by drinking it they might become partakers of his holiness.

Some law business calling him to Calcutta, where he had to remain two or three months, he occupied his spare time in visiting the holy places in the neighbourhood, and especially at Kalee Ghaut, where he witnessed the numerous sacrifices and cruel rites connected with the *churruck poojah*. On returning one evening to his lodgings, he was attracted by the sounds of singing, and, listening near the door, was invited to enter; and for the first time he heard the Gospel from the lips of a native preacher belonging to the Serampore Mission. Deeply interested in what he heard, he accompanied the preacher to Serampore, where he was introduced to Dr. Carey, who not only explained to him the scriptural mode of salvation, but gave him a copy of the New Testament in the Hindee language. With this he returned to Benares, and during his long voyage up the river, sedulously studied the sacred volume. Before his arrival home he was fully convinced of the folly and wickedness of idolatry, and

of the truth and sanctifying influence of the Word of God.

Fully aware of the fearful consequences of embracing Christianity, he yet conferred not with flesh and blood, but determined to risk all for the sake of Christ and the great salvation. Great was the joy expressed by his friends on his return to Benares, and little did they imagine how soon their joy would be turned into consternation and rage. Two days only elapsed, when, on surprise being expressed that he had not visited the temple, he intimated his disapproval of Hindooism, and his conviction of the superior claims of Christianity. His brethren and friends for a time imagined that he was either joking or had become bewitched, and they invited the most learned and influential Brahmins to visit and converse with him; and on its being ascertained that he was in earnest and not in joke, they used all the arguments they knew against Christianity, dwelling largely upon the fearful consequences of the loss of caste, not only as it would affect himself in relation to his property, but by the disgrace and shame which it would entail on all connected with him.

The arguments of the pundits more and more convinced Narapot of the truths of the Gospel; and casting himself upon the merciful providence of God, he resolved at once to renounce his caste, abandon his property, and join the despised ranks of the followers of Christ. Feeling assured, however, that were he to do this in the city of Benares, where he was so well known, public indignation would be roused against him to such a pitch, that to prevent a high caste

Brahmin bringing disgrace on his order, means would be adopted quietly to remove him by death, he resolved to effect his escape; and engaging a small boat, he left the city, in the dead of night, and proceeded on his way back to Serampore. By so doing he voluntarily relinquished a large estate, worth about £30,000, but was enabled to say, with the Apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Good Dr. Carey received, with joy, this interesting convert, and taught him more fully from the word of God; and after a time baptized and received him into communion with the Church of Christ. Just at that time the officer before mentioned, being appointed to some important situation in Surat, was introduced by Dr. Carey to Narapot Singh, and having heard of the sacrifices he had made, offered to take him with him as an assistant in his office. This offer was gladly accepted, and it ultimately led to his joining our Mission in Calcutta.

Narapot, soon after he joined our Mission, substituted for his title *Singh* (which means "Lion"), that of *Christian*; and was thenceforth styled "Narapot Christian." He was a man of commanding appearance, of great fluency of speech, and was possessed of a thorough knowledge of the shasters, and all the details of Hindoo doctrines, festivals, and duties. In my intercourse with the Brahmins, he was a most invaluable assistant; and there was no argument they

THE HINDOO TRIAD. [To face page 213.

could adduce in favour of idolatry, but what, out of their own Vedas, he could refute. He generally accompanied me to our preaching stations; and after the services, would hold animated discussions with the hearers, which was sometimes continued till ten or eleven o'clock at night. Altogether he was the most learned and useful native assistant we had during my stay in India. During later years, however, the Bhowanipore Institution has trained and ordained many young men, perhaps as well qualified for mission work as Narapot, and their number is still increasing.

CHAPTER XVI.

OBJECTS OF HINDOO WORSHIP.

The Hindoo Triad—Brahminee Kite—Brahminee Bull—Scene in the Bazar —Atonement for the death of a Cow—The Black-faced Monkey— —Colony of Monkeys — A Public Meeting — Flamingoes — Serpent Worship.

HINDOOISM acknowledges One Great Supreme Being, possessing all the attributes we ascribe to Almighty God, called *Poram Brahm*. But being in himself perfectly happy, he has retired to eternal repose, leaving the management of the universe to three persons, united in a mysterious trinity, but each acting independently of the others. These are *Brahma*, the Creator; *Vishnoo*, the Preserver; and *Shiva*, the Destroyer. Brahma is seldom worshipped, and I believe there is not a single temple erected to his honour. Vishnoo, also, is never worshipped simply *as* Vishnoo—the Preserver; but having become incarnate nine times, he is worshipped in every part of India under the titles he assumed in these incarnations. Shiva, the Destroyer, has innumerable temples, especially in Bengal, and the most costly offerings are presented at his shrines.

At the entrance of the great cave of Elephanta stands a colossal image of this Hindoo triad, whilst within the cave all the deities of the pantheon are cut out in relief from the solid rock. In this triad the centre figure is that of Brahma; that to the right is Vishnoo, holding in his hand the lotus flower; and that to the left is Shiva, with two deadly serpents. In their united character they are spoken of as one in three, and three in one.

It is commonly believed by the Hindoos that there are no less than three hundred millions of gods and demigods. But all these may be reduced to the different manifestations of Brahma, Vishnoo, and Shiva; the primitive elements—fire, air, water, earth, and space; the heavenly bodies; deified heroes; and a number of female deities, at the head of whom stands Doorgah, called also Kalee, Bhowanee, Moha Devi, etc.

The words once uttered by our Divine Redeemer to the woman of Samaria, "Ye worship ye know not what," are truly applicable to the Hindoos. Not only do they worship the gods and goddesses whose names and histories are recorded in the shasters, but they reverence also rivers, trees, stones, birds, beasts, and reptiles, presenting to all of them offerings to secure their favour, or avert their wrath.

Some of these deified creatures cause great annoyance. The Brahminee Kite is considered an incarnation of Vishnoo, and on account of the reverence paid to its sacred character, its depredations are very daring and mischievous. One day, when a duck was being cooked for dinner, being rather pressed for time by an

important engagement, I ordered the cook to hasten the meal. Presently I saw the man come out of the cook-house, some twenty yards distant, with the duck *uncovered* in a dish (a most unusual course). Before he got half-way, a large Brahminee Kite swooped down, and seizing the duck in his talons, flew to the top of an out-office immediately opposite, where he most deliberately devoured it.

The Brahminee Bulls, as they are called, are also great nuisances, to which the natives are compelled to submit. They are not of any particular breed, but belong to the common Indian species, having a hump on the shoulders. Their only peculiarity is that they are turned loose, as animals consecrated to Shiva, and are branded with the trident of the god, to distinguish them from the other animals of the same kind—just as the broad arrow distinguishes the naval stores of England from articles of a similar kind belonging to any private person.

An individual desirous of obtaining some special blessing, makes a vow to present to Shiva a bull-calf. At the appointed time the animal is brought to the temple, when the Brahmin proceeds to consecrate the creature, by repeating several prayers to the god, sprinkling the calf with the water of the Ganges, and pronouncing a *Muntra*, or incantation; when the spirit of the deity enters the animal, and it is no longer a mere quadruped, but a living representative of Shiva upon earth. The common people believe this, and thenceforward pay to the creature all respect and honour.

Once on entering the market-place of a large village I heard a great noise as of women quarrelling, and soon ascertained that the cause of the uproar was a Brahminee bull. A number of market-women had brought their various goods for sale, and had spread their mats on the ground, on which one had placed a basket full of rice, another a basket full of sugar, another of fruit, another of sweetmeats, and so on; they had been doing the usual amount of business, when one of these privileged bulls found them out, and thrusting his mouth into one basket after another, took whatever he best liked. The poor women tried to drive him away by their loud and angry shouts, and doubling their fists, threatened the creature with all kinds of vengeance; but as they dared not touch him, he disregarded all their noise and threats, and kept quietly eating whatever he pleased.

Seeing me approach, and knowing that white men do not believe in the divinity of bulls, they loudly called out, "Sahib, sahib, provider of the poor, have mercy on us!" "What do you want?" I replied. "Drive this bull away—he is ruining us. O have mercy!" I said, "Cannot you drive him away yourselves? Take a big stick and give him a good beating, and he will soon go." "O no, we dare not touch him," they cried; "but he will fear you." By this time a great number of men had collected together, attracted by the noise, but not one would interfere to drive the creature away. Pitying the poor women, who were being despoiled of their goods, I gave the bull a poke in his ribs with the stick I always carried to protect

myself from the pariah dogs that everywhere abound. At first he seemed to disregard the monition, but when it was repeated with greater power he quickly scampered off.

Upon this the men, in number now about 200, became very angry, and began to abuse me for striking a creature which they esteemed sacred and holy; and I was compelled to use a little *finesse* to avoid a difficulty which might have involved me in trouble. So I said, "See here, brethren, should a thief enter your house to steal your goods, you would most assuredly seize a stick and drive him away. But if he should say, 'Pray don't touch me; I am a holy Brahmin,' you would reply, 'You are a thief, and not a holy Brahmin, for a holy Brahmin would never attempt to rob the poor,' and then you would either beat him soundly, or hand him over to the police." "True, true," they exclaimed; "we should certainly do so?" I then added, "Look, then, at these poor women; they came to sell their goods that they might be able to purchase and take to their homes food for their little ones, and a great thief of a bull comes up and partly eats and partly destroys all their living; and now they must go home without any food for those little ones. Is this right? You say it is a sacred and holy bull, but sacred and holy things do nothing but what is right and holy; and therefore you have been labouring under a mistake, and the creature that robbed these women of their goods deserved all the punishment he has received, and much more." Whether they were satisfied with this mode of argu-

ment or otherwise I cannot say, but they raised no further objections; and having a large number of people around me, I improved the opportunity by telling them of Christ and His salvation.

Not only are the Brahminee bulls considered holy, and permitted to spend a life worse than useless, but the common cow, though the most ill-used animal, perhaps, in the world, is not allowed to be killed; and to eat its flesh is considered a crime of the deepest dye. This arises from the doctrine of the transmigration of souls. The Hindoos believe that after death the souls of the departed are sent back to earth in some other form, and that as often as necessary, until they become perfectly holy, when they finally become absorbed into Deity. This, however, relates to *men*. As it respects the souls of *women*, it is believed that if during lifetime they have been faithful wives and loving mothers they are, after death, sent back to earth in the form of *cows*, that by their milk they may still nourish and support the young. Beef, therefore, the Hindoos never eat, and Europeans residing among a wholly Hindoo population abstain from it also.

Should a person accidentally cause the death of a cow, although his own property, he must make an atonement, by offering to the Brahmins, or the idol, the full value of five animals, and must beg from door to door until the amount be realized. During this process he is not to mention the subject of his wants; but wearing a cow's skin, with the horns, hoofs, etc., on it, he must stand at the door and only make a noise like the lowing of a cow.

Soon after my arrival in India, when hard at work one morning in my study, I was startled by the loud lowing of an ox, as I thought, in an adjoining room. I ran to the spot with the intention of driving out the intruder, but great was my surprise when I saw a man dressed in this singular manner, making a horrid noise. "What do you want?" I enquired. I was answered by a long drawn "moo-oo-oo," the man at the same time pointing to the horns. At first I thought he was either a madman or a mountebank; but my pundit coming up at the time, explained the matter, and dismissed the fellow with an injunction "to beg only from Hindoos, otherwise the atonement would not be complete!"

The black-faced monkey (*Presbytes Entellus*) is said to be an incarnation of Shiva, and is worshipped throughout Bengal. In some temples his image is set up alone, but more generally with those of Ram and Seeta, and divine homage is paid to them every day. The history and exploits of these three Hindoo divinities form the subject of the great epic poem called the Ramayan, as alluded to on page 168.

These black-faced monkeys are very numerous in some parts of Bengal, and are exceedingly mischievous, committing with impunity great depredations among the fruit trees and sugar-canes. To kill them would be attended with the most serious consequences. Bishop Heber states that two young English officers, who had been out all day tiger hunting, on their return, seeing a number of these monkeys, imprudently shot one. A hue and cry was immediately raised, and

hundreds of infuriated Hindoos, armed with whatever weapons they could find, pursued the officers. Seeing their danger, the Mahout urged forward the elephant on which they were riding at his greatest speed, and in attempting to cross the river, the two young men were carried down by the violence of the stream, and both were drowned.

These animals possess wonderful muscular power, and it is far from safe to irritate them when congregated together in large numbers. They are in size, when standing on all fours, upwards of two feet long from the snout to the tail, and their legs are about nine or ten inches in length; so that when standing erect they are nearly three feet high. They have long tails. The colour of the body is gray, but the face is a sooty black.

I once had a narrow escape from them. Visiting the villages in the neighbourhood of Nuddea, a large town on the eastern bank of the Hooghly, a seat of Bengal learning, and next to Benares in sanctity, I once came to a little hamlet, snugly situated in and near large topes of bamboo canes and plantain, mango, and peepul trees. In the shade of these trees I saw a whole colony of these black-faced monkeys, seated on the ground in groups, whilst many were leaping up and down the trees. A more perfect caricature of a large pic-nic party of human beings never was beheld. One group consisted of the old male monkeys, with white beards, sitting in solemn conclave; another of females, many of whom had baby monkeys in their arms, feeding, nursing, and fondling them in the same manner as

the villagers amongst whom they dwelt; whilst the young monkeys were romping about like so many rude boys and girls. The noise and clatter they made exactly resembled that caused by children just released from the village schools. The mature and elderly males were apparently in deep conference; whilst the large group of old and young females were indulging, no doubt, in all the gossip of the tribe.

I was warned not to approach too near; for as my dress differed from that of the natives, with which they were familiar, they might indulge in some of their monkey tricks towards me, which might not be very agreeable. I accordingly kept at a respectful distance, but near enough to see all that took place. I was greatly amused with the solemnity of the elderly males, who only seemed to want a pipe of tobacco to make them appear like village politicians debating, with profound gravity, the momentous affairs of a kingdom.

The poor people of the neighbourhood not only put up with the depredations of these mischievous animals, but even used to bring cooked rice, and lay it down in great quantities near the trees, that the confederates of the god Ram might not want. The whole country round about is thus put under contributions by these creatures.

Near Nuddea runs the river Damooda, which in the dry season is a shallow, sluggish stream, but in the rainy season is like a mountain torrent. To prevent its inundating the adjacent lands and destroying the crops of indigo, etc., strong embankments have been raised by the Government, to keep the stream within

proper bounds. These embankments, made of earth, are about twenty feet thick at the base and four feet at the top, and from twelve to twenty feet high.

I had spent the whole day in this and different villages near the Damooda; and as evening approached, the boatmen went to the bazar to buy food, whilst I walked on the embankment on my return journey towards the spot where my boat was fastened. I carried in my hand my usual stick, and proceeded leisurely on my way. My thoughts were so completely absorbed by other matters, that I took but little notice of a large black-faced monkey, about a quarter of a mile distant, seated in the middle of the narrow path in which I was walking. As he did not move, however, when I approached, my attention was more immediately directed towards him; when, to my surprise and alarm, I saw both the sloping sides of the embankment literally covered with these monkeys. However laughable the idea, it struck me that a public meeting was being held, presided over by the black-faced old gentleman, who, with long white beard was seated, not in the chair, certainly, but in such a conspicuous situation that all could see and hear him. As far as I could judge there must have been more than a hundred of the animals present; and how to pass through them I knew not. To turn back I felt assured would be dangerous, as the manifestation of fear would probably induce them to follow. In regard to muscular power, I was certain I could not contend successfully even against one; and should they all unite in the attack I felt that I should very soon be

torn to pieces. Their chattering noise was now distinctly heard, but as I cautiously approached, it was hushed, and an ominous silence followed. I was in hopes the old gentleman would have moved out of the way, and allowed me quietly to pass; but in this I was disappointed, and he retained his position, almost fascinating me with his sharp and brilliant eyes. In this predicament I determined to adopt the bold plan of beginning the attack, rather than leaving it to them; so, lifting my stick, I rushed on the president, uttering at the same time the loudest and most unearthly yell in my power. The effect was just what I wanted. Surprised by the sudden attack, and alarmed by the yell, the old Hoonamun gave one leap, and was immediately at the base of the embankment. He was instantly followed by the rest, the whole of them scampering over the plain with all their might. Seizing the opportunity I ran at my utmost speed towards the boat. But recovering from their first alarm, the monkey band looked back, and seeing me hastily retreating, turned in pursuit. Twice was I compelled to stand and face the enemy, with my double means of defence—the stick and the awful roar; the latter stood me in great stead, for it not only alarmed my antagonists, but drew the attention of the boat people to my condition, who seeing how matters stood, armed themselves with oars and bamboos and joining their shouts with mine frightened the creatures away; so I got safely away, truly thankful for my escape.

This and similar instances seem to warrant the belief that the inferior creatures have the power of holding

communion, and interchanging ideas, with others of the same order. Another example may be cited.

The Flamingo Crane (*Phœnicopterus rubra*) is common in the low, marshy lands of Bengal, where it finds abundance of food in the small fish abounding in the lakes and running streams. My friend, Mr. Lacroix, when once sailing in his boat up the Hooghly, owing to the turn of the tide was obliged to anchor off a low, open country, without any appearance of human habitations. In the early part of the evening he went on shore, and walked about for some time. His attention was shortly directed to a large gathering of these peculiar-looking birds, in a field some little distance off. Knowing their timid character, he approached as near as he could without being observed or exciting alarm; and, hiding himself behind a tree, noticed all their proceedings, which were of a most remarkable character. After a great deal of noisy clamour, they formed themselves into a circle, in the centre of which one of their number was left standing alone. Again there was a considerable amount of screeching bird oratory, when suddenly all the birds flew on the unhappy solitary one, and literally tore him to pieces.

The conclusion to which Mr. Lacroix came to, was that one of these Flamingo cranes had committed an offence against the rules of their order, that he had been tried by a kind of court-martial, was found guilty, and had been adjudged to, and met with, immediate punishment.

It is possible then that the assembly of Hoonamun monkeys I encountered had met together for the dis-

cussion and despatch of important business connected with their commonwealth, which, for the sake of convenience, had been held by the bank of the Damooda, where each orator could easily catch the eye of the *speaker*, or be called to order from the *chair*.

Many of the temples in which Ram and Hoonamun are worshipped are covered, both inside and out, with sculpture of the most indecent character, and I have seen persons of both sexes carefully inspecting them without a blush or the least appearance of shame. Images representing Ram seated on Hoonamun, or carried on his shoulders, are taken in procession through the streets of the principal towns and villages in the month of March, attended with banners, music, singing, and dancing. These figures are constructed according to no rule, but in sole accordance with the whim or artistic skill of the maker.

Not only are bulls and monkeys objects of worship in India, but reptiles are also. Serpents, in all ages of the world, and in all idolatrous countries, have been looked upon both with dread and respect, and have been regarded as emblems of the good and evil principles. In Hindoo mythology, the serpent *Anonta* is, in some cases, represented as forming a circle with its body, holding its tail in its mouth, and is the symbol of eternity, as its name implies. In other cases the same creature appears with a thousand heads, bearing on its gigantic body the habitable earth; and when earthquakes take place, it is said that the serpent is uncoiling itself. Vishnoo is also represented as reclining on the folds of a huge serpent, whose many-hooded

heads are upraised above him as a protection from the powerful rays of the sun during his sleep, as well as to defend him from any enemy that might be tempted to molest him.

The goddess Manasa is the queen of the serpents, and secures her worshippers from the fatal effects of their stings. Three annual festivals are held in her honour, and great multitudes attend on these occasions, when offerings of curds, milk, and sweetmeats are presented. Fear, however, is the great principle running through Hindooism; and the ignorant people, wilfully kept in ignorance by those who know and should teach them better, are ready to believe and worship anything which they imagine possesses the power to injure or destroy; and to avert their wrath, and to secure their favour, they are willing to perform whatever sacrifices or services the Brahmins may demand. Of course, all the offerings, whether of money, food, or anything else presented to the idols, become the perquisites of the priests; and unless these are freely offered, judgments are denounced against the worshippers. Thus their souls are filled with fear, and they are constrained by this priestly influence almost to beggar themselves, that they may secure the favour of some purely imaginary being.

That fear alone leads the poor Hindoo to worship, was brought before my notice by a singular instance, before I even set foot on the soil of India. On board the ship which first conveyed me to Madras was a large Newfoundland dog, which had never been in the East before, and consequently had never seen any of

SERPENT CHARMERS. [To face 227.

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* Tyerman

milk and rice will be placed before it by the superstitious inhabitants. Finding this provision made for them daily, the serpents come out and partake of the good cheer, and having no occasion to search for food, content themselves with remaining quietly in the neighbourhood of their nests.

Allied to this fear and worship of serpents is the art of serpent charming, which is much practised by the Hindoos. The serpent-charmer gains his living by his art, which he openly professes to have acquired by supernatural influence. "Several men came to our door to exhibit dancing serpents. Some of these were six and seven feet long. Each was coiled up in a separate basket, out of which they were dragged, and thrown upon the ground; the men singing to them certain drawling airs, accompanied by strokes upon a small drum, which regulated the motions of the serpents. These raised themselves to the height of two feet, flattening their breasts, and turning their heads to bite their keepers, which they were allowed to do occasionally, so as even to draw blood; but they were innoxious, their poisonous fangs having been extracted. Other persons use a singularly formed whistle, instead of the small drum, which can charm them even out of their holes. We have been told of a gentleman, a fine performer on the violin, who, living at Chinsurah, was obliged to lay aside his instrument, as the lively sounds so charmed the serpents in the neighbourhood, that his house could not be kept free from them."*

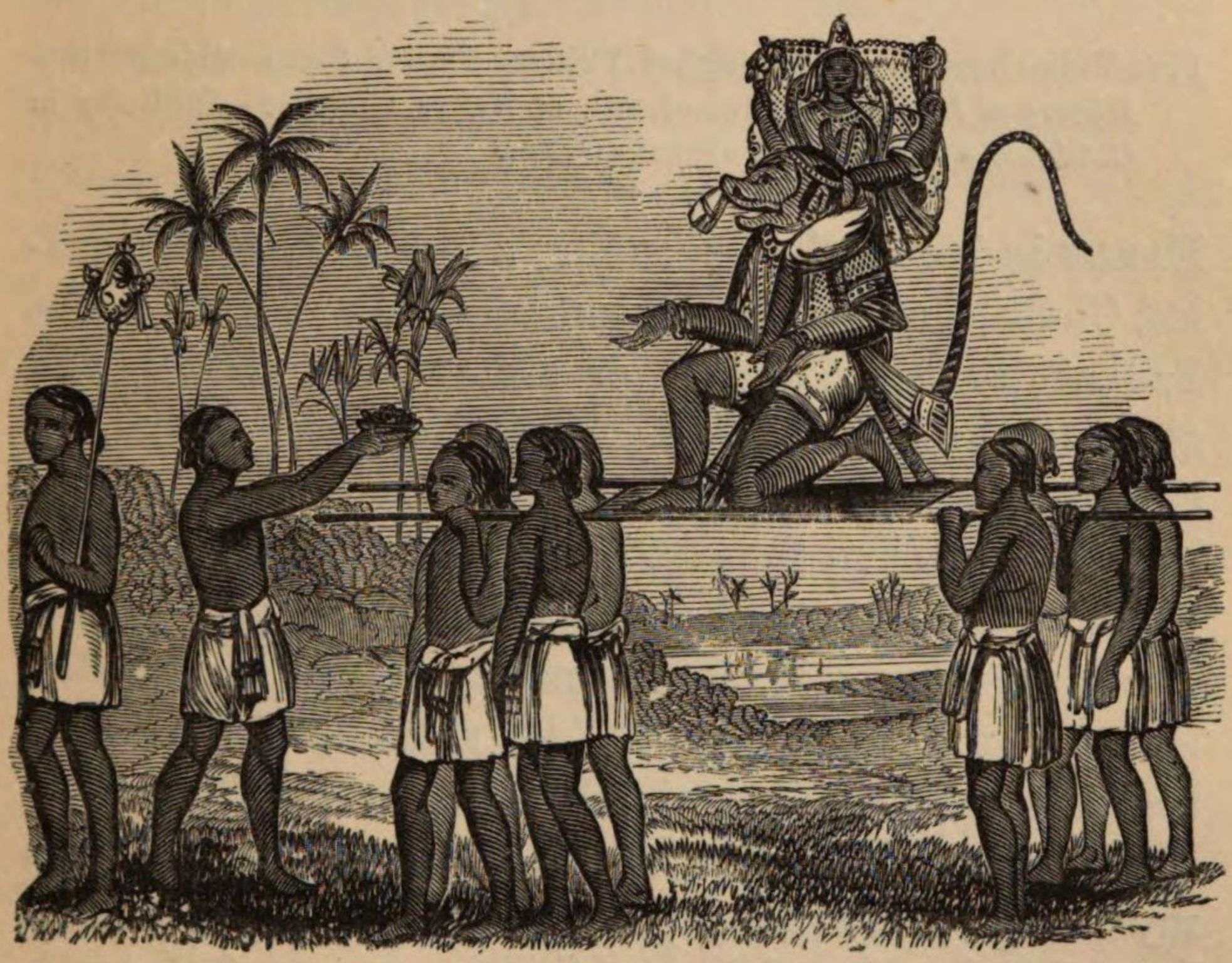
The worship of Manasa is held in the month of

* Tyerman and Bennett's Voyages and Travels Round the World.

May. She is represented as a handsome female, of a golden colour, sitting on a water-lily, and covered with snakes. Every Hindoo householder performs this poojah in order to obtain preservation from the bite of serpents for himself and family. The offerings consist of the ordinary articles, to which, however, must always be added a branch of the thick-leaved *Euphorbia*, which is consecrated to this goddess, and in consequence is called by the natives the "tree of Manasa."

To prove the great power of Manasa, and the importance of worshipping her, the Hindoos relate the following legendary story: Chanda, a merchant, not only refused to worship this goddess, but professed the utmost contempt for her. In process of time, however, she caused six of his sons to be killed by the bite of snakes. In order to preserve his surviving son, Lakyindra, from sharing the same fate, Chanda had an impervious house of iron made for him, where he bid him retire; yet this precaution could not save Lakyindra. The incensed Manasa caused a very small snake, which had been carried between betel leaves into the iron house, to bite the unfortunate son of Chanda, and in consequence he died. Behula, his widow, who was a favourite of Manasa, had a vision of the goddess, who advised her to persuade her father-in-law to celebrate her worship, and promised that if he did she would be pacified towards him. For a long time Chanda continued obstinate, declaring that Manasa was no goddess; at last he was induced to comply, but declared he would present the offerings only with his *left* hand (a mark of great disrespect); so turning back

his head, he threw a flower at her image with his left hand. Manasa, however, was so pleased that she restored his seven sons to life; and from this circumstance the worship of the goddess has since been very much celebrated.



HOONAMUN, THE MONKEY GOD.

CHAPTER XVII.

KRISTNAPORE AND TAROLEAH.

First Visit—Baptism—Distinguished Visitors—Festive Scene—Salutations—History of Lochun Mundul—Death of Native Christian—Difficulty in Obtaining a Burial-place—North-Wester.

EARLY in 1829, when spending a few days at Rammakal Choke, just as I had commenced the sermon on the Sabbath morning, a stranger entered the chapel, and stood near the door. He was an old man of respectable appearance, and seemed deeply interested in what he heard. When the service concluded, he came up to the little desk where I was standing, and putting his hands together, said, "Have mercy—have mercy!" I asked him what he meant. He replied, "I am nearly fourscore years of age, and I have never till this day heard about Jesus Christ. Have mercy, and come to my village and tell my people there the good news I have this day heard." He then gave me full particulars of the place, and how I could reach it; and I made an appointment to visit him on a certain day.

On making enquiries, I received from Ramjee some particulars of this old gentleman. His name was Mongol Dass (good servant), and he resided at a place

called Kristnapore, an extensive village situated on the eastern side of the "Salt-water Lake," and about eight miles from Calcutta. This lake, which empties itself into one of the rivers flowing through the Sunderbunds into the sea, is about four or five miles broad, and is so shallow that in the dry season not more than six inches of water remains. It is then quite stagnant. The intense heat of the weather causes this shallow water in a degree to ferment, and a thick, feculous matter is formed on its surface, so that with difficulty can a flat-bottomed boat be forced through. Besides this, the quantity of decayed vegetable matter which abounds there produces malaria and fever, from which the inhabitants are scarcely ever free. Occasionally, also, the dead body of an ox or even of a man will be lying exposed for several weeks together, until the air is completely poisoned; no effort being made by the natives to remove such a nuisance.

On the day appointed I visited the village, and found a large number of people waiting to receive me. They were seated in the shade of several wide-spreading tamarind trees; and in their midst was the venerable Mongol Dass, who with a smiling face came forward, and after courteously saluting me, said, "These are my children and brethren, who have come to hear from your lips those great truths to which I listened at Rammakal Choke." Taking my stand under one of the large tamarind trees, for the first time in its history the Gospel of Christ was preached in that place.

I afterwards entered into familiar conversation with

them, and found they all belonged to the same caste as most of the people at Rammakal Choke. Several of them could read and write, but many were quite ignorant, and completely under the influence of all the superstitions connected with the lowest forms of Hindooism. I remained talking with them for more than two hours; but the heat of the weather was so great, and the shade afforded by the trees so imperfect, that at last I became quite faint.

Seeing this, Mongol Dass asked me if I would take any refreshment. Although I had with me a little basket containing food sufficient for the day, I gladly accepted his offer, that I might show the people that Christianity knows nothing of caste, and that I esteemed them all as brethren.

He went into his house, and in a few minutes brought on a plantain leaf some boiled rice, and, in a *lota*, some fresh milk. Of course there was no table or chair, no fork or spoon; so adopting the custom of the natives, I sat down on the ground, and with the fingers of my right hand partook of the food so kindly provided. During this time it was with difficulty I restrained my risible inclinations; for every mouthful I took was carefully watched, and at least 200 pairs of eyes were inquisitively observing how every particle was conveyed to my mouth. The lions in our Zoological Gardens are not watched by children more narrowly than I was watched that day by children of a larger growth, who had never before seen a white man eat.

I visited this interesting people once a week for several months, and was frequently accompanied by

Mr. Lacroix and other brethren. It was deemed advisable to make the place a permanent station, as it was in the centre of a large circle of villages densely populated by Hindoos. A school-house was accordingly erected, divided into two parts, and suitable teachers being provided, a school for boys and another for girls were established. A convenient bungalow chapel was soon afterwards built, with a room adjoining for the accommodation of the missionary when remaining for two or three days together.

On these occasions we generally went out about five o'clock in the morning, visiting the villages in the vicinity, and conversing with the people before they entered upon their usual daily employ, returning to the bungalow by ten o'clock, where we remained till the extreme heat of the day had passed, when we resumed our journeys to other villages, preaching or speaking to the various groups who immediately collected together as soon as we were seen approaching.

After about eight months, convinced of the sincerity of Mongol Dass and several of his friends, it was resolved to admit them by baptism into the Calcutta native church. The day was accordingly fixed, and proper preparation made for the event. Christian native brethren were invited from all the surrounding districts, and they attended in great numbers; but besides them we were honoured with the company of several European ladies and gentlemen of the highest rank in Calcutta, who, taking a deep interest in the spread of the Gospel, determined by their presence to give sanction to and encourage us in our work.

Such a sight as was presented that day was never before witnessed in any purely native village. Eight flat-bottomed boats, called *saltees*, each capable of seating four persons besides the boatmen, were engaged, cleaned, and brought to the western side of the lake; and at the appointed hour the company arrived. These included the sister and two daughters of the acting Governor-General of India, the wives of two colonels, members of the Supreme Council, the wives of all the missionaries, and several lady members of the different churches in Calcutta, together with three military officers, a magistrate, the missionaries of different denominations, and other gentlemen.

Having arrived at the eastern shore of the lake, we proceeded to the chapel, where in the spacious ground in front nearly 200 native Christians were assembled, besides an immense number of Hindoos, who conducted themselves with the greatest decorum. As the chapel was far too small to accommodate this large assembly, all the natives had mats spread for them in the open space, whilst the large verandah was filled with our European visitors. The candidates for baptism sat in front, and the native Christians behind.

The introductory parts of the service having been conducted by various brethren, Mr. Lacroix delivered a most animated and instructive discourse on the solemn ordinance about to be administered. The questions proposed to the candidates having then been duly answered, I baptized twelve adults and several children in the name of the Holy Trinity.

After the service, the hospitality of the Kristnapore

Christians was put to the test. About two hundred adults, besides many children, were to be provided for, and I was fearful that there would be a lack of supplies. But in this I was pleasingly disappointed, for most abundant provision had been made. Mats were placed on the ground in rows, and the men were seated in companies of twenty. Before each man was placed a piece of plantain-leaf, about eighteen inches square, which answered the purpose of a plate. Of course, there were neither knives, forks, nor spoons. The women did not eat with the men, but served the tables, if such an expression may be used, and dined by themselves afterwards in the house of Mongol Dass.

And now a most interesting scene took place. A row of women, decently clad, came out of the house, each bearing in her arms large baskets lined with plantain-leaves, containing the various articles of the feast. First came the rice, which was placed in large heaps upon every leafy plate; then followed the savoury curry, dealt out with no niggard hand; then sweets, placed on one corner of the leaf; followed by pickles, curds, salt, and so on, till the whole party was served. The late Brahmin, Narapot Singh, then stood up, and reverently implored the divine blessing; after which ample justice was done to the good cheer.

Our English visitors having enjoyed this sight, retired into the bungalow chapel to partake of a cold collation; after which they visited many of the natives in their own houses, and conversed with the Brahmins attending the temple of Shiva; returning in the evening to Calcutta, delighted with all that they

had witnessed, and more than ever impressed with the good results of missionary labour.

It was a great sight also to the heathen; for it proved to them how Christianity produces a common brotherhood, destroying all the barriers raised by custom and caste. None of them, a few years before, would have supposed that the proud Brahmin, adored as a god, and who looked upon the Soodra with scorn and contempt, and as so degraded and unclean that even the thought of touching his person or sitting by his side would produce a thrill of horror in his soul, should thus sit down with these same humble men, and partake with them of a social meal. The thing appeared to the Hindoos so marvellous that they could scarcely realize the fact; and their astonishment was increased when they beheld European ladies and gentlemen of the highest station in society, uniting with these poor people in their prayers and songs of praise, and treating them with kindness and respect.

In our intercourse with the native Christians, whilst manifesting towards them the highest respect, the missionaries never encouraged undue familiarity. The usual salutation in India is the *salam*, and to this we confined ourselves. Shaking of hands is a custom unknown among the natives themselves, and we saw the propriety of abstaining from it, especially with the Christian females. It may sound strange, but I never shook hands with a native woman all the time I was in India. This was not, however, from pride, but solely from prudential motives not necessary to explain.

The inconveniences of remaining all night in a native village were so many that we could only do it occasionally. Close to the chapel at Kristnapore was a large pond; here the frogs were so numerous, and their croaking so loud, that we could scarcely ever get a wink of sleep. The frogs in India grow to an immense size, and their harsh deep notes are most unmusical and discordant. Attracted by their noise great numbers of snakes, or serpents, assemble; and the sharp, shrill cry, so different to the usual deep croaking sounds, would often tell of some unfortunate frog becoming the serpent's prey. These serpents were also a great plague; creeping into the chapel and bedroom both by day and night. One morning, just when it was light, I happened to look up towards the thatched roof, and saw a large serpent hanging from the rafters immediately above me; his head not six feet from my face. Generally the serpents were of species harmless to man, but even their close presence is not very comfortable. Besides these, the mosquitoes, cockroaches, centipedes, and flying bugs, which abound in the marshy districts, made these low-lying villages most undesirable places of abode.

The many diseases to which the natives are subject, and the difficulty of their obtaining medical aid, rendered it necessary that the missionaries visiting the villages should make themselves acquainted, as far as possible, with the mode of treatment of those diseases most common among them. In fact, the missionaries stand toward the villagers, not Christians only but heathen also, as their best friends and ad-

visers in all matters connected with both worlds. Instead of appealing in their quarrels to the police, they submit to the missionary's arbitration. In all cases of perplexity and doubt they seek his counsel and aid; in pecuniary distress they apply to him for relief; and in case of sickness should he be unable to effect a cure, they must languish and die, for their poverty generally is too great for them to procure the services of a properly qualified practitioner.

Seeing the importance of the matter, soon after my arrival in India I made known my wants to some gentlemen on the medical staff in Calcutta, who, anxious to further the missionary cause as much as possible, gave me such instruction as enabled me to render effectual service to many who otherwise must have succumbed to disease.

As kindness is the key to the human heart, the conduct of the missionaries formed a striking contrast to that of the Brahmins and other influential persons among the Hindoos, who cared no more for the sorrows of these poor villagers than they did for the pariah dogs; while by our considerate attentions to their necessities and woes, we gained their esteem, and induced many to attend on the means of grace.

Some little distance from Kristnapore stands the village of Taroleah. Near its entrance there is a little rural spot, containing seven or eight cottages, occupied by the members of one large family, the head of whom was a man named Lochun Mundul. On first visiting the place I found the people exceedingly shy, and quite indisposed to listen to anything I had to say. My

friend Narapot, however, was more successful, and visited them several times. He soon gained their confidence, and induced them to promise to come out and listen to me the next time that I came into that neighbourhood. Accordingly, on an appointed day, accompanied by Narapot, I went to the place, and found about forty persons waiting to receive me. On entering into conversation with them, I found that they were in the lowest state of ignorance, not one of them being able to read or write, and the subjects of the grossest superstition. The principal person of this community, Lochun Mundul, some three years before, had become security, together with three other persons, for the Izadah of the place. This person, after a time, absconded with upwards of 200 Rs. belonging to the Zemindar; on which Lochun Mundul was seized, and being unable to produce the amount, was thrown into prison. That he should be selected by the Zemindar as the object on which he intended to vent his rage, whilst the other three securities were suffered to remain unmolested, was owing to a private pique which his Zemindar had against him, and this appeared too favourable an opportunity for gratifying his revenge to pass by unimproved. Refusing, therefore, the fourth part of the sum, for which alone Lochun Mundul had considered himself responsible, he determined to retain the poor man in prison until ruin should come upon the family. By this act of cruelty, an aged mother, a wife, five children, and several other dependent members of the family were deprived of their protector, and thrown into the greatest distress.

It had been a happy family, as far as happiness can be enjoyed by idolaters; but now their joy was turned into mourning, and their gladness into sorrow of heart.

But it pleased God graciously to overrule the cruelty of the Zemindar for good, and to make it subservient to His designs of mercy and grace; for whilst immured within the walls of a prison, Lochun Mundul heard, for the first time in his life, that there was a Saviour, Christ the Lord.

The conversation of Christian friends who occasionally visited the prisoners, had convinced him that he was in a state of moral captivity. The insufficiency of his gods to deliver him, and to break the fetters with which he was bound, was pointed out, and he was invited to apply to Jesus, who, as he was assured, was anointed for the express purpose of preaching deliverance to the captive, and the opening of the prison doors to them that are bound.

Led thus seriously to consider the nature of the hope which the Hindoo system affords, and finding it to be a false hope, established on a false foundation and supported by false promises, he determined, whatever the consequences might be, to separate himself from a system so void of consolation in trouble, and so destitute of the means for obtaining eternal life. He accordingly sent for his three brethren and his uncle, and declared to them his intention of forsaking the religion of his forefathers, and of becoming a disciple of the Lord Jesus Christ.

His brethren, astonished and alarmed, entreated him

to pause and consider well the consequences of such a step; and at last persuaded him to delay the measure till the rest of his family should be made acquainted with the fact. They then departed. That night and the next day was a time of great anxiety; on its decision he was either to become an outcast from his family, be disowned by his wife and children, and be driven from his paternal inheritance, or else have the unspeakable joy to hear that his family would unite with him in forsaking dumb idols, and in seeking the salvation of their souls through the death of Christ.

When his brethren reached their home, they assembled all the members of the family together, and related what had taken place; when some of them expressed an inclination to unite with their brother, in case all the family would agree to do the same. In that little company the Spirit of God presided, and led them to adopt this final resolution. Finding that a feeling prevailed in favour of the measure, with the exception of one individual, they all said, in language similar to that of the disciples, "Let us also go, that we may die with him." They then determined not to forsake their friend and brother, but to cast in their lot with him, and become one with him in suffering and in joy. As soon as this was made known to Lochun Mundul, he forsook his caste, by publicly eating with the Christians, and the rest of the family did the same at Taroleah. By this step, about twenty persons, of all ages, became nominally professors of Christianity, and expressed themselves willing to receive instruction.

On my visit I was received with great kindness, and

the attention paid to the reading and expounding of the Word of God was very pleasing. They were all immediately put under a regular course of instruction. The boys were sent to the mission school at Kristnapore; and in the evening of each day it was a novel but pleasing sight to see a lad of twelve years, surrounded by his paternal grandmother of eighty, his maternal grandmother of sixty, his mother, four uncles, with their wives and other members of the family, teaching them all the First Catechism.

In process of time Lochun Mundul, through the kind interference of Christian friends, was released from prison, and restored to his family. He was taken from them an ignorant idolater; he came back an enlightened Christian. When he left, all his family knew nothing of the true God; when he returned, there was not one member of the family but could tell him that "God so loved the world as to give His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Everything connected with their former idolatrous system was destroyed; the sacred *toolsee* tree was plucked up by its roots, and thrown away as a worthless thing; the family idols were broken to pieces, and every vestige of Hindooism was entirely abolished.

From this time they made rapid progress in the knowledge of the Scriptures; and their conduct being consistent with their profession, Lochun Mundul, with his wife and four children, his mother, his wife's mother, his two brethren, and others, were publicly baptized at Kristnapore, on 5th November, 1830. Four others of

the family were baptized the following month, and the others at a subsequent period.

The eldest son of Lochun Mundul, Kristno by name, having made great advances in acquiring knowledge at the village school, was removed to the Christian Institution, under the care of Mr. Campbell, and was there introduced into the higher branches of education, and prepared for the work of a catechist, to which he was afterwards appointed. All the family remained stedfast in their Christian principles as long as I continued in India, since which, some years ago, Lochun Mundul, after a holy life, died rejoicing in Christ his Saviour.

The Zemindar (owner of the land), a bigoted Hindoo, noticed all these things with great rage; and resolved, if possible, to take from the family the lease of their farm, and so reduce them to poverty: and, had it not been for the watchful care of Narapot, and the interference of European friends, he would have succeeded in his design. He did everything in his power, however, to molest and annoy the Christians; and an opportunity soon occurred which he thought might be turned to his advantage.

A poor man and his wife had become Christians, in a village about five miles distant; and when it became known, they had to experience persecution so great that their lives were in danger. Their cattle and household goods were stolen, their cottage set on fire, and they were left in a state of entire destitution. In this distress they went to Taroleah, and sought shelter in the family of Lochun Mundul. Here they were kindly received, and were soon placed in a position to

earn a decent livelihood. A spot of ground was given them on which to build a hut, and being assisted by Christian friends, it was soon complete, with the exception of the roof. To obtain the leaves for this, the man had to climb the tall fan-palm tree; whilst so engaged he lost his hold, and fell to the ground, dislocating his neck, which caused immediate death.

The question now arose, what was to be done with the body? This was the first death among the Christians which had occurred on the east side of the salt-water lake, and no place of burial for their use had yet been secured. To burn the body by the water-side would look like conforming to the practices of the heathen, to which they felt disinclined; and to obtain from the Zemindar a piece of land for the purpose, they knew would be impossible; for, independent of his ill-will towards the Christians, all the heathen would rise against them, as bringing into their midst *ghosts* which would haunt the place for ever. Of these they are much afraid, and should a dead body be buried near their dwellings, they would be afraid of leaving their houses after dark, lest they should meet the object they so much dread.

Lochun Mundul, however, offered a portion of one of his fields, near his own house and away from the village, to be set apart as a burial-ground, if I would agree to take the responsibility upon myself. On examining the *pottah*, or lease of the land, signed by the Zemindar, no term of tenure was specified, but simply that so long as the yearly stipulated sum was paid, the tenant might retain quiet and undisturbed

possession of the land. This was considered by those whom I consulted to be a good and lasting lease, with that one covenant attached. Relying on this, I ordered the grave to be dug.

Information of what was going on was immediately conveyed to the Zemindar, who, filled with rage, sent word to Lochun Mundul that he forbad the interment; and that if it were attempted he would resist it by force. A reply was sent stating that the matter rested now with the English missionary, who would hold himself responsible for what was taking place. The grave was therefore dug before daylight, and no opposition was offered.

On my arrival at Kristnapore the next day, I was informed that two native gentlemen, agents of the Zemindar, with fifty men armed with swords and bludgeons, were waiting for me at Taroleah. Accompanied by Narapot, I went to the place, and found, besides the armed men, a great crowd of heathen assembled to witness what would happen. The two native gentlemen received me with great politeness; and whilst expressing deep regret at the unpleasant duty they had to discharge, urged me, for the sake of peace, to have the body conveyed to the river-side to be burnt, and not destroy the land belonging to the Zemindar.

I mentioned that the customs of Christians in all countries was to bury and not burn the bodies of their dead, and that wherever Christians resided, spots of ground were set apart for the purpose of interment; and that, without intending any disrespect to the

Hindoos, as the number of our converts was constantly increasing, it was necessary for us to obtain a burial-ground for them. They replied that they were sent not to argue the point, but to obey the orders of their chief; and were determined to protect the land from defilement by the intervention of the armed force under their command. I told them plainly that if any personal injury were sustained by me or any of my Christian friends, the British law would be put in force, and both the Zemindar and they, his agents, would be punished accordingly.

In the meantime the dead body, lying on a plank and covered with a new white cloth, was brought out of the house and placed on the ground before me, forming a barrier between the Christians and the heathen, which I knew well the latter would be afraid to pass. I had previously observed signs of a coming *north-wester*, and felt assured that before very long there would be a terrific storm of thunder and lightning, and a great fall of rain. Convinced that this would take the courage out of the would-be warriors, and cause them to seek shelter wherever it could be found, I resolved to continue the service upon which I was entering, until the storm should actually break. I therefore said that Christians before burying their dead always conducted a religious service, and it was our intention to do so now.

Narapot then read a portion of Scripture, and delivered a most affecting, loving, and eloquent address upon death and eternity. His noble and commanding appearance, his earnest appeals to the reason and

consciences of his hearers, and the simple but beautiful illustrations he used, with the fact that he had formerly been a high-caste Brahmin, so interested the audience, that they scarcely observed the heavy black clouds which were gathering. In the midst of his discourse, a fearful tornado of wind from the north-west, followed by a dazzling flash of lightning, and a clap of thunder sufficient, as is said, to awaken the dead, suddenly broke upon the audience, and caused many to hasten to their homes. Flash after flash of vivid lightning, and crash upon crash of deafening thunder, now succeeded each other every minute, and at last down came the drenching rain. This was more than Hindoo human nature could endure, and they all fled to any hiding-place they could find.

This was the moment I wanted. "Take up the corpse, and follow me," I cried. Without the least hesitation, notwithstanding the violence of the storm, the bearers lifted the body, and hastened with it to the open grave; there, after a few seconds spent in prayer, we lowered the corpse into its last resting-place, and amidst the roaring of the wind, and the howling of the storm, filled in the earth. Drenched with rain we returned to Lochun Mundul's house, where we waited the return of the warriors of heathendom.

After the storm had subsided, the agents of the Zemindar returned, and finding what had happened, were exceedingly indignant; but it was too late now to remedy the matter. The ground had been polluted, and they were compelled to submit. So we gained a burial-place for our dead, which is retained to this

day; but the ghost of the poor man was stated to be often seen, and to have frightened many of the people almost out of their senses.

These *north-westers*, as they are called, take place generally in the months of March, April, and May, and whilst during their continuance they are exceedingly severe, they are most grateful and beneficial. The extreme heat of the weather during these months scorches up all vegetation, and dries up the tanks on which the water supply depends; while the strong south winds which blow all day fill the air and the houses with clouds of dust, and make life to an European almost insupportable.

About four o'clock in the afternoon, the wind, which up to that time has been blowing almost a gale, gradually dies away, until it becomes a dead calm. Towards the north or north-west a streak of black cloud is seen on the horizon, which rapidly rises until half the arc of heaven is covered; during which a dull ominous silence prevails. Now the boatmen on the river exert all their strength, and run for safety into some narrow creek; the large ships off Calcutta pay out more cable, and lower their upper masts; the cattle in the fields, with tails upraised, rush backwards and forwards in wild alarm; whilst crows, kites, and vultures, in great numbers, uttering doleful screams, sail in circles overhead. The streets also become empty of men and carriages, and every living thing prepares for the coming storm. All the doors and windows of the houses towards the north are closed and barricaded, as though an enemy were at hand.

At last a rushing sound is heard, and the tall trees in the distance may be seen bowing their heads low before the mighty wind. On it rushes, striking with giant strength everything in its way; and is immediately followed with vivid and continuous lightning, together with thunder-crashes, and rain, such as are not known in England, or any part of Europe.

These storms generally last about two hours, when the clouds disperse, and the evening becomes deliciously cool. Doors and windows are then thrown wide open, and for several hours a delightful gentle wind from the north revives and strengthens the animal system, and causes all nature to rejoice.

CHAPTER XVIII.

GUNGA SAUGOR.

The Sunderbunds—Saugor Island—Jungle Scenes—Pilgrims—Copel-monee—Sunyasses levying an unjust Tax—Effects of Caste—Battle between Tiger and Alligator—Molungees—River Pirates—Young Man in Jungle.

To the south-west of Calcutta, and stretching along the coast of the Bay of Bengal, is an extensive tract of country called the Sunderbunds. This dreary region, forming the delta of the Ganges, is composed of a labyrinth of creeks, all of which are salt, except those which communicate with the principal arm of that river. "The Sunderbunds," Major Rennel observes, "present a navigation of more than 200 miles through a thick forest, divided into numberless islands by a multitude of channels, so various in width that a vessel has at one time her masts entangled among the branches of trees, and at another sails on a capacious river, beautifully skirted with woods, and affording in each direction a vista of several miles' extent. The waters (with the exception above mentioned) are everywhere salt, and the whole extent of forest is abandoned to wild beasts; so that they are seldom

visited but in cases of necessity, except by wood-cutters and salt-makers, whose 'dreadful trade' is exercised at the peril of their lives; for the tigers not only appear on the margin in quest of prey, but often in the night-time swim to the boats that lie at anchor in the middle of the river."

On the eastern side of the mouth of the Hooghly, and forming the S.W. angle of the Sunderbunds, Saugor Island is situated. At this place, in the month of January, the Hindoos annually celebrate the great Bathing Festival, to which immense multitudes repair for the purpose of bathing in the water, at the junction of the river with the sea, under the belief that the sacredness of the stream will purify from moral defilement, and that the merit of ablution makes atonement for sin.

Anxious to direct them to the only Fountain opened for sin, and to that Sacrifice through which alone the guilty can be pardoned, Mr. Lacroix and I were appointed to visit the place at this annual festival, to preach to the people, and distribute among them portions of the Scriptures and religious tracts. Early in January, 1831, therefore, we left Calcutta in a boat large enough to serve as our dwelling-place for a month, well furnished by the Calcutta Bible and Tract Societies with books for circulation.

We entered the Channel Creek, which separates Saugor from the main-land, and proceeding a considerable distance, turned off to the south, into a large river, which we supposed would have conducted us in a few hours to Saugor Point; the stream, by degrees,

becoming exceedingly narrow, convinced us we had mistaken our way. Nothing, however, could exceed the wild romantic beauty of the scenery. On both sides was a thick jungle, with here and there groups of trees in the middle of the stream—their foliage reaching from side to side, and joining that of the trees on either bank, formed a natural arbour, almost impenetrable to the rays of the sun. The shore exhibited evident signs that the place was inhabited by beasts of prey; for the footsteps of the tiger were very visible, and impressions of a round, large-sized foot were observable, which led us to conclude, more especially from what we afterwards heard, that the rhinoceros is to be found in these parts, as well as the wild buffalo and bear. Deer also were very numerous; and on another part of this island we saw a fine herd of them grazing near the beach.

Having arrived nearly at the extremity of this *khal*, we with difficulty turned the boat, and retraced our way to the great Barratollah River; thence sailing S.W. we soon rounded the island, and entering into the Bay of Bengal, cast anchor at the mouth of the Ganges, on the eastern side of Saugor Point.

Here a most interesting sight met our view. Immediately before us was the sea, bearing numbers of boats from different parts of Balasore, crowded with pilgrims, to the general rendezvous. To our right, above 500 boats of various descriptions, from the two-masted Pinnace and large Ooriah craft to the small Pansway and Woolack of Bengal, were lying on or near the beach, each boat being decorated with some fanciful

ensign or ornament, according to the wealth or taste of the proprietor. No less than six or seven flags, elevated on bamboos from the prow, the stern, sides, and centre, adorned a few; whilst others had suspended from the masthead the remains of different idols, after they had been thrown into the river and robbed of all their gaudy trappings.

On the shore were thousands of persons in every direction; some in temporary booths erected on the beach, some in groups under the canopy of heaven, some surrounding the various idols, conducted thither by crowds of hungry *fakirs*, who, with bodies besmeared with mud, and faces painted in the most ridiculous and ugly manner, solicited or demanded alms from the persons around them. Boats from the Channel Creek were also seén crowded with pilgrims, in some of which were not less than 150 persons. About 100,000 or 120,000 persons were assembled in a spot of ground not exceeding two miles in length, and one in breadth; amongst whom were thousands of women and children, exposed to every inconvenience; while numbers of old, squalid, and miserable beings met the eye in every direction.

Great numbers of traders from Calcutta and other large towns were also there, and had fitted up booths, forming a long street of shops, in which were exposed for sale everything usually sold in the bazars. These were disposed of to great advantage, as the holiness of the place, it was supposed, greatly enhanced the value of the goods. The whole presented a scene well calculated to affect the heart, and to call forth the

sympathy and exertion of the missionaries of Jesus Christ.

On going on shore we took our station near the western extremity of the *mela*, and were soon surrounded by a large congregation. Our native converts having united with us in singing a Bengalee hymn, it attracted a vast concourse of people, who were immediately afterwards addressed on the insufficiency of bathing and other Hindoo ceremonies to take away sin; and the Gospel-plan of salvation through our Saviour Jesus Christ was then exhibited. After the discourse, tracts were distributed, and the demand was so great that it was with extreme difficulty that we could deliver them to persons whom we imagined capable of reading.

From this place we proceeded some distance further east, and having arrived near the middle of the place, we took our station in the midst of the booths erected by the *Sunyasses* and *Fakirs*, a race of men of all others the most depraved; who, under the pretence of holiness, practise a few austerities, but generally with a view to deceive; and whilst they are adored by the people as gods, manifest the spirit of Satan, and excel in every kind of abomination. A number of these, with bodies bedaubed with filth, and with thick ropes round their waists, joined the congregation, and were addressed on the universal depravity of man, and the mode of recovery by Christ. In giving away our tracts, considerable difficulty was experienced, in consequence of our object becoming more extensively known. On leaving this place, great numbers of per-

sons followed us, several of whom threw themselves at our feet to implore a tract.

The Pagoda, which is the principal attraction of the place, is a dilapidated building, about 100 years old. A great part of it is washed away by the sea, and the remainder is scarcely tenable. Entering an awkward arched gateway, we arrived at a spacious uncovered enclosure, and various objects caught our attention. On the left was a temple consecrated to the sage *Copel-monee*, whose image, made of stone, was the object of adoration to the crowds of persons who thronged around the door.

On the right was a temporary booth erected for the idol *Juggernaut*, and a stone representation of the horse recovered by *Copel-monee* occupied the centre of the enclosure. Near this, seated in an adorned booth, on an elegant carpet, appeared the head *Pundah* of the place, surrounded with Sunyasses, painted and arrayed in various forms, many too indecent to be described. Before him was placed his venerable books of learning, and the people rendered to him the reverence which was due only to God.

Groups of these indecent characters were scattered abroad, seated under the shades of the trees, or sauntering about, indulging in their idleness, and enjoying the fruits of the superstition which pervaded the minds of their visitors in this unholy place; to this unpromising assembly we raised our voice, and bore testimony to the iniquity of their conduct, and pointed them to the true object of worship—the God of heaven and earth.

Near this place formerly stood a convent of Sunyasses, the ruins of which now remain; but though the house is destroyed, the society still continues, and at this season of the year they assemble in great numbers, and impose a tax upon the people, which they obtain by working on their superstitious fears.

Leaving this temple, we saw a boat approaching, on board of which was one of the fraternity dressed like a *sepoy;* another was in the dress of a magistrate's *chaprassee* (officer), with his official badge; and another like a *sircar* (writer or clerk). They proceeded from boat to boat, informing the *manjees* (captains) that they must all repair to a certain place, and deposit their contributions; in failure of which their boats would be seized, a fine of a hundred rupees levied, and the offenders punished with a certain number of stripes.

Several persons came to us, complaining of this unjust demand, and praying our interference on their behalf. We accordingly went on board the boat in which these persons were seated, and enquired by whose authority they had issued such an order. Several contradictory answers were returned; and finding that we were not to be deceived by the mock sepoy's dress or the magistrate's badge, (which evidently had been procured for illicit purposes,) they so far committed themselves, as to satisfy us that they were acting on their own responsibility, and were unlawfully, in the name of the East India Company, exacting from the poor people various sums, which they intended to appropriate to their own purposes.

In order to defeat their wicked and fraudulent

designs, we immediately went to the two *Darogahs* (native head police officers) of the fair, and explained to them the nature of the case, demanding their interference to prevent the commission of such nefarious conduct. After a good deal of discussion, we found that these officers of the police had no very great desire of interfering in the matter; and though they promised to send their *Burkindases* (constables) to apprehend the guilty persons, we had every reason to believe that they did nothing of the kind.

The *Mohontee*, or chief of the Sunyasses, was, however, sent for; he attended with several of his followers, and of course denied all knowledge of the fact. This man, about 35 years of age, of majestic stature, and fine intelligent countenance, was painted in a manner to strike terror into the minds of the slaves of superstition who frequent this place. We embraced the opportunity of speaking to him of righteousness, temperance, and of a judgment to come. We then entered the heart of the *mela*, where the pressure for our tracts was so great, that it was with the greatest difficulty we could distribute them. We were not aware of one having been destroyed; on the contrary, we saw the people carefully folding them up in their clothes, or putting them in their bosoms.

Returning that afternoon to the *Darogahs'* tent, we found the *Mohontee* and his followers, together with the two *Darogahs* and their assistants, sitting in full council; and when we were observed, no little confusion took place, which led us to conclude that a friendly understanding existed between them; and we

soon perceived that our interference on the part of justice was looked upon by them as gratuitous and unwelcome. The boat people, however, thought differently; and many were the blessings we received from them whilst passing to the beach, when they heard that the embargo which had been laid upon them would not be enforced. The Sunyasses themselves regarded us as their enemies; and we had reason to bless God that we were under the protection of British laws, otherwise it is more than probable that our lives would have been sacrificed.

Before we retired to our boat nearly 500 tracts were distributed. Many respectable old men actually fell at our feet imploring a book, and would not leave us till they had obtained one: and when they did receive it, immediately they concealed it in some part of their clothes and retired, lest some other persons, stronger than they, should deprive them of it. Several others followed us to the boat; and when all our stock on shore had become exhausted, the number of applicants was so great, that many thousands might have been given away with advantage. Many respectable Brahmins and others came out to our boat, a quarter of a mile from shore, to request books; while others waded up to the middle in the water, in hopes of receiving a copy.

The next day we took our stand on the prow of a boat, and soon collected a congregation of about 1,000 persons, who, seated on the sea-beach, heard with seriousness the words of eternal life. The scene was peculiarly interesting. Behind us was the sea, break-

ing in grandeur on the shore; at a short distance before us was a dense jungle, inhabited only by beasts of prey; immediately in front, about 100,000 souls were occupied in various ways, but all without the knowledge of God, or the way of salvation, by Christ; whilst surrounding us, some seated on the ground, and others standing, nearly 1,000 persons were being taught that "God was in Christ, reconciling the world unto Himself, not imputing unto men their trespasses."

Aware that this would be the last day that the people would remain, we exerted ourselves to the utmost of our power in preaching the Gospel of the kingdom.

The description we gave of the love of Christ in dying for the sins of the world, and the comparison we drew between that and the conduct of their gods, when they (as supposed) became incarnate, seemed to excite feelings in many, to which they had previously been strangers; and awoke the hope that these feelings might continue, and lead them to acknowledge Him for their Lord, who loved them and gave Himself for them.

During the day also we distributed upwards of 500 tracts, which were received with an eagerness equal to anything we had seen before.

The general bathing-place is at the south end of the *mela*, on the spot where the arm of the Ganges falls into the sea. The pilgrims, in order to reach this sacred spot, have, many of them, to walk from one extremity of the *mela* to the other; and, as a great proportion of them are females, it is no easy achieve-

ment to push their way through the noisy crowd of shop-keepers, bazar-men of all descriptions, mendicants, mountebanks, musicians, and dancers; for all such characters assemble there in great numbers. Arrived near the beach, the pilgrims spread a rag upon the sand, on which they place flowers, a handful of rice, and sometimes a copper coin. These are offerings to the goddess Gunga; but it often happens that an unscrupulous passer-by appropriates to himself what he considers the most valuable part of these offerings. The ablutions then begin, and the pilgrims proceed in lines of eight or ten, holding each other's hands, and walk a convenient distance into the sea. A Brahmin leads the way; and, while he repeats the appropriate *muntras*, or formulas, the pilgrims every now and then, taking the signal from him, plunge under the briny wave. Having repeated this several times, they return to the shore, and spend the rest of the day in cooking their food, making purchases, or in any other way that may best please them.

On the morning after the conclusion of the *mela*, the boats all left, and dropping down with the tide, anchored at the mouth of a creek, on one side of which was a thick jungle. The people left their vessels and went on shore, some to search for water, and others to cook their rice. Whilst thus employed, a scream from the jungle, immediately answered by the whole multitude on shore, arose to a deafening cry of terror, and the poor people were observed rushing with the greatest confusion toward their boats. On inquiring the cause of this panic, we were informed that some

who had penetrated into the jungle had been surprised by a large tiger, which sprang upon them and succeeded in carrying off a woman. The panic became so general that in a few moments every boat was under weigh, and with shouts of *Huri bōl*, and the beating of drums and gongs, the whole multitude began their return home.

The fleet of boats pursued their way up the great Barratollah river, whilst we crossed the Channel Creek and prepared to pursue our route through the Sunderbunds. About sunset we anchored, with an almost impenetrable jungle on both sides of us—not a boat was to be seen, and we appeared the only living beings in a place resembling the valley of the shadow of death.

The next forenoon we cast anchor in the Barchurra Nuddee, with an extensive forest on both sides. An hour had elapsed, when at about a hundred yards from us an alligator came up out of the river to enjoy his noontide nap in the rays of the sun. After remaining there about half an hour, and being apparently in a sound sleep, we observed an immense tiger emerge from the jungle, and bend his steps towards the place where the alligator lay. In size the tiger exceeded the largest we had ever seen—and his broad round face, when turned toward us, striped with white, his fierce eyes, together with the amazing apparent strength of his limbs, made the stoutest heart on board tremble at the thought of encountering such a dreadful foe. With the most cautious pace imaginable the tiger approached the alligator; his raised foot at

each step remaining some seconds before he replaced it on the ground. So he proceeded till he came within the range of his leap, when, exerting all his strength, he bounded from the earth, and descended immediately upon the alligator's back, seizing it by the throat.

The monstrous reptile, roused from slumber, opened its tremendous jaws, and slashed its tail with terrific rage; and whilst the conflict lasted, each seemed to exert its utmost strength. The tiger, however, had the advantage, for he had grasped the alligator in a part of the neck which entirely prevented it from turning the head sufficiently round to seize its antagonist; and though many severe blows were inflicted on the body of the tiger by the saw-like tail of his adversary, the noble beast of the forest, when the battle was concluded, shook his brawny sides, as if unconscious of any pain. Having overcome the alligator, he dragged it a little farther on the shore, and sat over it exactly in the attitude of a cat sitting over a captive mouse. He then seized the creature by his mouth, and gently dragged it into the jungle. About ten minutes afterwards we saw the tiger emerge from the forest. He gazed at us for a few minutes, when perhaps imagining we were too far from the shore to allow him to add us to his trophies, he slowly pursued his course in a different direction to that in which he had left his prey, and we saw him no more.

In less than an hour afterwards the alligator, which had been stunned but not killed, crept out of the jungle, and, though evidently much injured, with some difficulty reached the river, and escaped the

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COMBAT BETWEEN TIGER AND ALLIGATOR. [To face page 262.

power of his sanguinary foe. He was, however, too much lacerated to remain long in the water, and soon came again to land, but took the precaution of exposing only a part of his body, and keeping his face toward the shore. He continued but a very short time, and again launched into the deep, repeating his visits to the beach almost every quarter of an hour whilst we remained.

The sight was one of the most dreadfully magnificent that can be conceived, and one which is very seldom witnessed. Immediately before this circumstance, one of our native Christians had expressed a wish to go and examine the country. What followed completely satisfied his curiosity; and not his only, but that of all the rest of us likewise.

In the evening we entered a river, called in the map Nouk Cherah, but the boatmen being altogether ignorant of the place, and the route laid down in the map not agreeing exactly with our compass, we did not feel quite confident of the correctness of our course; and fearing lest we should by mistake enter some of the innumerable unexplored *khals* which lead into the heart of these lonely wilds, we suffered no little anxiety; but commending ourselves to Him with whom is the Spirit of Wisdom, we dropped anchor, and, waiting the approach of morning, retired to rest.

Next day we passed the Thakooran, and arrived at night at the Mutwal, both immense rivers, about five miles broad. During the whole of this day we did not see a single human being, nor hear a sound except the howling of the wind through the forest trees, the dis-

mal splashing of the waters, and the occasional screaming of the sea-gulls.

At night we passed through a very narrow channel connecting the two rivers, the boat being frequently brushed by the branches of the trees on shore. The moon was at its full, and by its light the boatmen perceived a huge tiger stealing from behind the bushes, and following the boat, watching an opportunity of springing on board and seizing one of us as his prey. The men, dreadfully alarmed, pulled with all their might; for before us, some hundred yards ahead, the brimming waters of the Mutwal could be seen, glancing silvery in the moon. Just at the entrance to the river the channel narrowed again rapidly, and with a slinking trot the tiger made for the spot. We all felt that the critical moment was now at hand. The boatmen, roused to the highest pitch of excitement, redoubled their efforts, and a ringing shout from them broke the stillness of the midnight air, as we dashed past the point of danger. The crouching tiger hesitated to take the final leap, and in another moment our boat had shot out into the open river; and thus, by the preserving mercy of God, we escaped the danger with which we had been threatened.

The day following we entered Heroabunga Nuddee, where we found several small bodies of Molungees, employed in making salt. These wretchedly poor people, to protect themselves from the tigers with which the place abounds, had formed several inclosures, about thirty feet square and twelve feet high, of strong posts fixed in the earth, the interstices being filled up with a

thick rush, and the whole well fastened together with slips of bamboos. Within these inclosures a long hut is constructed, in which all the party reside. They were exceedingly ignorant, not one of them being able to read or write. In order to be preserved from beasts of prey, they present a daily offering at the shrine of some imaginary deity, who generally has his altar erected in the midst of the jungle.

Having come to an anchor in a place so exceedingly wild that we imagined no human being would attempt to put his foot on shore, we were astonished at perceiving two men running with all their might along the beach, occasionally entering the jungle for a few minutes, then emerging again, and pursuing their course with the greatest possible speed. They were merely armed with thick sticks. We were afterwards informed that they were going to present the evening sacrifice of their party; and, in order to prevent being seized by tigers, they kept constantly on the run—the habits of that animal, as they supposed, not allowing him to seize on its prey whilst it continues in rapid motion. There is no doubt, however, that several of these simple creatures are destroyed in this way.

The conduct of these people, when compared with that of thousands of professing Christians, afforded us matter for painful reflection. They, to obtain the favour and protection of the god of their tribe, consider no danger or fatigue too great; but, boldly traversing paths untrod by human feet except their own, every evening, with their lives in their hands, go forth to present their sacrifices and offer up their prayers,—

whilst thousands of those called by the name of Christ, living under a dispensation where mercy and not sacrifice is required, who are called to enjoy, Sabbath after Sabbath, the ordinances of religion, remain indifferent to its concerns, and rather than go to the house of God often continue in idleness at home, or spend their time in the service of sin abroad. If the former are refused admittance into the heaven of God's glory, where will the latter appear ?

Leaving the poor Molungees, we entered upon a more open country, and soon beheld signs of habitation. We passed a small village here and there, and saw parts of the forest in flames, the people endeavouring to burn up the jungle, and reclaim a portion of the land. In the course of the day we landed several times ; on which occasions all the people of the place immediately flocked around us, partly out of curiosity, but principally to obtain medicine for their sick. In almost all the villages in these parts, nearly half the inhabitants were laid up with fever, ague, and dysentery. How any human beings could possibly live in such low swampy places, cut off, as it were, from all the world, we could not understand. We relieved their wants, so far as we were able, and directed them to the good Physician, the Saviour of the world.

The next day, pursuing our course through these tortuous streams, we lost sight again of every vestige of cultivation, and were sometimes surrounded with jungles so thick, that in them " darkness seemed to hold her midnight reign." The river-water here was no

longer salt, but during the ebb tides was almost sweet; as a consequence of this, the place abounded with alligators—in less than two hours we counted eleven of these voracious creatures, basking in the sun on the shore. They were all of the round-headed kind, and were of an enormous size. In the evening we came up with several boats, and cast anchor amongst them. The moon had not yet risen, and the shade of the jungle cast on the waters made the darkness appear yet more dense.

During the bustle occasioned by dropping the anchor, and while the boatmen were preparing for their evening meal, a long narrow boat came grazing along our side. A man on board it, imitating the voice of a Mussulman fakir, exclaimed, "*Allah! Allah! Rosool!*" and immediately about twenty sturdy fellows, armed with large bamboo spears, jumped up and boarded us. The cries of the boatmen aroused us to a sense of the danger. Seizing the arms we had taken to protect us from beasts of prey, we rushed upon deck, and simultaneously fired our muskets over their heads, preparing for closer conflict if necessary. But the sound of firearms, and the sight of two white men's faces, were quite sufficient, and the pirates leaped back to their boat and made off.

"Guilt makes cowards of us all;" and a higher authority declares that "the wicked flee when no man pursueth." Had these river-pirates known the terror into which they had thrown our boat people, and that they had to contend with merely two individuals who would have offered them any resistance, they might have succeeded in their attack. The possibility of

their renewing the assault kept us watchful a good part of the night; but through the kind care of Him who is as a wall of fire round His people, we suffered no further interruption.

Arriving at Burrisal, the principal town in Zillah Backergunge, we were welcomed to the house of the European judge and magistrate, a godly man, who showed us no small kindness for the great Master's sake. In these comfortable quarters we remained a week, visiting all the towns and villages in the district, proclaiming salvation through faith in Christ, and distributing large numbers of tracts.

We returned to Calcutta by way of Moorshedabad and Berhampore, where we continued a few days, examining the schools, preaching in the villages, and encouraging Mr. M. Hill in his solitary but important work. The banks of the Hooghly are rich in temples and mosques, many of them of great beauty, and the scenery as we journeyed home was most delightful.

During this trip we distributed nearly 10,000 tracts, and several copies of the single Gospels, with a few New Testaments—all in the Bengalee language. A few persons complained of this, believing that they would all be destroyed, and that it was throwing money away. We knew too well that the majority perhaps might be destroyed, but we thought it more than probable that some few persons—the more thoughtful—might read them attentively, and be induced to consider the claims of the Gospel. In this we were not mistaken; for several cases came afterwards to our knowledge of

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their renewing the assault kept us watchful a good part of the night; but through [illegible]d care of His who is as a [illegible] fire roun[illegible]e, we suffered no further [illegible].

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THE BANKS OF THE HOOGHLY. [To face page 268.

decided conversion to God from the perusal of these books. The following is one example:—

In the country about Chota Nagpore a missionary was out on a preaching tour, in the following cold season; and as there was no water-way he was compelled to travel by land. Through the kindness of a wealthy friend he obtained the loan of an elephant and a small tent. Accompanied by a native preacher, he travelled from town to town, scattering "the good seed of the kingdom." One day he had occasion to travel through a jungly country, where no human habitations were to be found, and where it was supposed that no human being would dare to pass. On coming to a certain spot, however, great was his surprise to observe a man sitting under a tree with his eyes closed, either asleep or absorbed in meditation. The native preacher thought he was a *Jogee* (a religious ascetic), who spent his time in meditating on his favourite deity, and mentally repeating his name.

Approaching him very cautiously, not to alarm him and make him flee, the missionary called to him, and said, "Brother, what are you doing here?" He replied, "I am meditating." He was asked on whom he was meditating, and what were the words he used. "What do I say?" he answered. "This is what I say, 'O Esu Chreest! O Esu Chreest, have mercy on me!'" Surprised beyond measure, the missionary inquired who taught him to call upon the name of Jesus Christ, and whether he knew any Christians? He stated that he had never met a native Christian, nor heard anybody speak on the subject. "Then how did you hear of

Jesus Christ? and why do you come to this dreary place to offer to Him your prayers for mercy?" replied the astonished missionary.

On this the poor man took from his dress a soiled, and evidently well-read, tract entitled *Sutia Asroy* ("*The True Refuge*"), and said, "Last year my brother went on pilgrimage to Gunga Saugor, and saw two white men talking to the people and giving away books, and he was fortunate enough to obtain one; but he could not read, and it was therefore useless to him. Esteeming it however as a holy gift, having received it in such a sacred place, he determined to keep it as a charm to secure the favour of the gods. He accordingly brought it home, and showed it to all the members of the family; and as I was the only one that could do so, my father requested me to read it aloud, so that all in the house might know what it was about. When they heard that all the Hindoo gods were unable to save mankind, they got very angry, and told me to burn the book, as it was very wicked to speak against the gods. I continued, however, to read, and for the first time heard of Ésu Chreest, and the duty of calling upon Him for mercy. This I did every day, until my father declared that unless I desisted he would turn me out of the house. To avoid this, and to live at peace with my family, I come every day into this jungle, and here I meditate on Esu Chreest, and call upon Him for mercy."

The missionary then told the poor man who he was, and stated how happy he should be if he would go with him to his house, where he would teach him more

about Jesus. To this the young man assented, and accompanied the missionary to his tent, where he remained that night, and heard with wonder and joy the marvellous story of the Great Redeemer's love. The next day he went home, and informed his family that he intended to be absent some time; then returning to the tent, he accompanied the missionary (Mr. Bampton) to his home at Cuttack, where he was put under a regular course of instruction. He was afterwards baptized, and became an assistant in the General Baptist Mission.

Other instances of usefulness, resulting from the free distribution of tracts, might be mentioned. Suffice it to say that so convinced are all the Missionary Societies of the value of this kind of agency, that it is continued up to the present time.

CHAPTER XIX.

BHOWANIPORE INSTITUTION AND THE MISSIONARY CONFERENCE.

Arrival of Mr. and Mrs. Campbell—Boarding School at Alipore—Teaching in English—Scurrilous Remarks in the Native Newspapers—Baptism of the first Native Student--Examination in the Town Hall—Report written by the Editor of the *Bhaskar* Native Newspaper—Missionary Conference —Polygamy of Native Christians.

In Chapter IX. reference is made to the Bhowanipore Christian Institution. The formation and progress of this educational establishment is most interesting. Until 1833, the schools in Calcutta were simply vernacular; and although they were attended with much expense and great labour, they yielded a most unsatisfactory return. As our native converts, likewise, were increasing in number, and as we were hoping that from among them a native Christian ministry might be formed, it appeared absolutely necessary that an education should be provided on a far more liberal scale than that then in existence. As the literature of Bengal was most corrupt, and the translations of European works exceedingly limited, it was resolved, as soon as a suitable teacher could be procured, to open a school of superior character, in which the English language, as

well as Bengalee, should be taught, and so prepare the students for the higher branches of education which would thus be opened to them.

Just at this time our Mission was strengthened by the arrival of MR. and MRS. CAMPBELL, who soon made it manifest that they were the very persons we required. After a short time they commenced their labours by opening a school for Christian boys (the sons of our converts in Rammakal Choke, Kristnapore, etc.), at Alipore, about three miles from Calcutta. Twenty-four boys were at first admitted, who were boarded, clothed and educated at the expense of the Bengal Auxiliary Missionary Society.

It was soon found that the locality of the house fixed upon for the school was ill suited for such a purpose. It was in a swamp, near a dense jungle, far apart from any European habitation and amidst a widely scattered native population of the lowest class. The school was therefore removed to Kidderpore, where a Female boarding department was added, under the management of Mrs. Campbell. The children in these two schools were entirely separated from the heathen, and were brought up under the influence of Christian training and Christian example.

The advantages of an English education having been proved by the success attending the schools under the charge of Dr. Duff, many young men belonging to the more respectable classes among the Hindoos, especially in the densely populated district of Bhowanipore, expressed a great desire for the extension of Mr. Campbell's Institution in that locality; and all the

missionaries agreeing to the plan, a large bungalow was erected, capable of holding 500 scholars. These were divided into nine classes, whose course of study embraced all the various branches of education, including the Evidences of Christianity.

As soon as funds could be procured, which was accomplished principally through the exertions of Dr. Boaz, the present magnificent and substantial Institution was built; which is not only an ornament to the place, but has become the greatest blessing Bhowanipore ever enjoyed; for whilst it has imparted a high-class education to hundreds of young men who now enjoy the treasures of English literature, and have become eligible for lucrative situations, many have received through it the greater blessing of salvation, and are now employed by the Missionary Society in preaching to their countrymen the glorious Gospel of the blessed God.

The many conversions which took place in the various Missionary Institutions in Calcutta excited the malice and rage of the Hindoos; who expressed their feelings by violence to the converts, by ridicule in the Bengalee newspapers, and by endeavouring to hold up to contempt the men who were striving for their good. The following case, furnished by our missionary, Mr. Morton, is an example :—

"A pupil in the Assembly's Institution in Cornwallis Square, by name Mahendra Lall, was baptized some fifteen days back, on his profession of faith in the Lord Jesus Christ; a profession of the perfect sincerity of which the missionaries were abundantly satisfied

before they acceded to his request for admission into the Christian Church. Upon this, some doggrel verses appeared in the native newspaper called the *Sambád-Prabhákar* (*Sun Newspaper*), a few days following the baptism; the translation is as follows:—

"'*Huri! Huri!* (one of the names of Kristno) what artifices these missionaries employ! A child has turned aside to join in the praises of Jesus! The fair-skinned, smooth-spoken, mind-bewitching child-catchers go about from place to place with the noose of (professed) kindness (to ensnare their victims). Alas! alas! only on Friday last one Mahendra Lall, of this neighbourhood, was ruined through a fatal bewilderment of his understanding. (Yet is it not to be greatly wondered at, for) first, he was but a lad; and, secondly, of the stupid weaver caste! and so (heedlessly) falling into Duff's tub he lost his caste for ever! Yet how much had his anguished parent laboured to convince his mind (of the folly of the course he saw him inclined to pursue)! But notwithstanding all, the luckless devil (left his home and) has not returned!

"'Then his mother—she, too, beholding her beloved child no more, as though she were entreating and alluring him (to come back to her), exclaims amid her wailings, Oh come, my sweet Gopal, my wealth, my darling, my jewel of witchery, my moon-faced! come to me, and eat curds and cream and butter, and play about in the court-yard just as you will. Oh go not to pasture the cows, amid the herd of the heterodox and apostate! Ah me! I die! my child in his tender youth has forsaken *Kristno* (or the dark), and sunk in the black waters of Jesus. Ah! my sweet one, how canst thou have any relish for the broth of the beef-pot,* or bear to sip

* Beef is an abomination to the Hindoos, and to use it as food is considered a deadly sin.

it through that mouth with which thou wast wont to eat savoury condiments and cakes and sweetmeats ?

"'But—when sorrow is written by the fates upon the forehead, who can escape it? So when the ant's wings appear, they are but the precursors of its destruction! I once told his now smarting parent,—Let your durwán (gate-keeper) go with the child (to guard and watch him). What arguments can that unfeeling old wretch of a missionary have employed to entice him? Where is Gopal gone, now that he has left *Mathurá?* (the birthplace of Kristno).'

"The above is as nearly literal as possible. It may be well, for the benefit of such as may not have much acquaintance with native mythology, etc., to observe that *Gopal* or the cow-herd (also—the guardian of the world), from *Go*, "a cow" or "the earth," and *pal*, "a herd" or "preserver," is one of the names of *Kristno*, the popular deity of Bengal, who is esteemed an incarnation of Vishnu; whose gambols with the *Gopenee*, or milk-maids, are celebrated in the current songs of the country, and are commemorated in the ribald sports of the annual Húli festival. Thence the word *Gopal* is used by Bengalee mothers as a term of endearment in addressing their male children. Such wretched trifles are a fair specimen of the abusive doggrel, directed against the missionaries, with which the native Bengalee newspapers are often filled."

Another instance of the intense hatred of some of the Hindoos to missionary exertions, appeared in another Calcutta native newspaper, this time, however, in prose :—

"We would strongly advise that all these honey-mouthed,

but world-destroying missionaries should have a mark stamped on their white faces, and that they be driven out of this city; for until of late years the inhabitants used, without meeting any opposition, to acquire religious merit by observing the precepts and ceremonies of the Vedas. Moreover the Hindoos never attack or find fault with the religion of others; but these white-faced, crafty missionaries, whose sole aim it is to destroy the religion of other people, have erected in different places tiled or thatched houses (bungalow native chapels), where they stand with fear-inspiring looks, and, agreeably to the doctrines of their own foreign shaster, called the Bible, proclaim the acts and praises of the Son of Lady Mary, lifting up both hands, and moving backwards and forwards, as if they were dancing; and by every kind of wily contrivance, are destroying the religion and caste of the Hindoos. We repeat, therefore, our opinion that the measure proposed—viz., putting a mark on their faces, and expelling them from the city—should by all means, and at once, be resorted to."

Of these productions, of course, we took no notice. They however had the effect of calling attention to the operations of the missionaries, and probably induced some of the more thoughtful among the Hindoos to consider the claims of Christianity, who otherwise might have continued in a state of indifference.

The following, however, coming from one equally opposed to the Gospel, is a confession of the progress made by missionary effort in disseminating among the heathen the knowledge of Christian truth. An educated Hindoo, anxious to neutralize the effects of those efforts, issued a Prospectus for the publication of a periodical, containing extracts, in English, from the

writings of Theodore Parker, Emerson, Newman, Straus, etc. In it he thus writes :—

"The religious exertions of the preachers of the Gospel nave tended to spread widely a knowledge of the Christian religion among the natives of India; there can hardly be found an educated Hindoo that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of Schools, Sermons, Lectures, offering handsome prizes to successful Essayists, and other indirect measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the missionaries, it must be confessed, have been, in this respect, to a certain extent, crowned with success; though in producing conviction in the Hindoo population in regard to the soundness of the claims of their religion, they have not always met with equally happy results."

The first convert to Christianity educated in the Bhowanipore Institution was a Kooleen Brahmin of the highest caste, one of the proprietors of the great temple at Kalee Ghaut, and the heir to considerable property. By becoming a Christian he lost all, was disowned by his family, despised and insulted by his former friends, and held up to scorn and contempt by all who knew him. He was baptized by Dr. Boaz. During the administration of the ordinance the young man deliberately took off his *poita*, (the badge of his Brahminical caste), and put it into the hands of Dr. Boaz, to show to all present how completely he had cast off every outward badge of Hindooism. Since his baptism, his conduct has given the missionaries the greatest satisfaction, and he has been the

means of turning many others from their heathen practices, to listen to the truths of the Gospel.

The first public examination of the students took place in the Town Hall of Calcutta, when the editor of the *Bhaskar* ("*Illuminator*"), one of the ablest native papers in Bengal, being present, wrote a leader on the subject. It is given as a specimen of what intelligent natives then thought of the educational efforts of missionaries.

"On Saturday last we witnessed an examination of one of the large schools in the neighbourhood, which was held in the Town Hall of this city. It was that of the Bhowanipore Missionary Establishment under the superintendence specially of the Rev. Mr. Campbell, through whose devoted and assiduous exertions it has prospered exceedingly. Not previously aware that such an examination would be held, but seeing, as we passed along towards the Court House, a number of different vehicles standing before the Town Hall, we alighted to enquire what was going forward.

"On entering we beheld a numerous assemblage of European ladies and gentlemen, with many of our countrymen. A pleasing sound, like that of the murmuring of the *kokil* (a species of dove), came to our ears; it was the hum of a line of boys answering to the questions of the examiners, but beyond their voices we were, for at least half an hour, unable, on account of the distance at which we stood in the rear of the company, to distinguish anything. At length we made our way towards our old friend Padri Morton, who presided, surrounded by Padris Boaz, Duff, Ewart, Smith, Campbell, and others. Many excellent ladies were there, who take an interest in the encouragement of all good deeds.

"Padri Boaz pointed out to us a youth who last year had composed a theme on the subject of our Hindoo caste, ex-

posing the evils that arise from it, and which was soon afterwards sent for insertion in the *Bhaskar*. We did not publish it, but remember that it was exceedingly well written. Padris Morton and Campbell laid upon us the task of listening to the examination of the pupils in their own language (the Bengalee) and of passing a judgment on their proficiency. The youth before alluded to read an essay, also his own composition, on a religious subject, with which we were most highly gratified. Indeed, there are not many Bengalee writers of the present day whose composition equals that of this young man. And, on the whole, it was most evident that the pupils of the Bhowanipore Missionary School have been admirably taught, both in English and the vernacular. We feel ourselves called upon gratefully to acknowledge the obligations under which the missionaries connected with it and similar Establishments have laid the country, by the generous philanthropy which has urged them to so much diligent and laborious exertion for the advancement of education among our youth.

"There are three affiliated schools in connection with the Institution—one at Byala, another at Kidderpore, and a third at Ballygunge. In the central school at Bhowanipore there are upwards of 300 boys; these are divided into eleven classes, taught by twelve teachers, the first class reading Mental Philosophy, Political Economy, Cowper's Poems, History, the Evidences of Christianity, the Old and New Testament, Mechanics, Geometry, etc.

"The school-house at Ballygunge, as well as an excellent house for the head master, was built through the kindness and at the expense of Archibald Grant, Esq. This school contains 120 boys; of these 70 are in the English department, divided into four classes, under the charge of two teachers. It is the only one in the locality, and gives promise of great usefulness.

"The school at Byala is in a populous neighbourhood, and contains 150 boys, whilst that at Kidderpore contains 155 boys. There are therefore in connection with the mission station at Bhowanipore not less than 720 boys."

The Rev. E. Storrow, who was for some time connected with the Bhowanipore Institution, in his interesting work entitled *India and Christian Missions*, gives the following account of the course of instruction latterly adopted:—

"At the opening of the Institution every morning, all the pupils assemble in a large hall, when the missionary offers up a short prayer, asking the blessing of God on the instruction about to be given, the conversion of the scholars, and the spread of Christianity throughout the land. Prayer also closes the work of the day. The books used in the lower classes contain a large amount of Christian instruction. In the middle classes the Scriptures are read, both in the Bengalee and English languages. In the college classes, besides reading such books as Wayland's Moral Science, Smith's Wealth of Nations, Stewart's Mental Science, Milton's Paradise Lost, and receiving lectures and instruction in History, Mathematics, and Literature, they read the Scriptures and Butler's Analogy, Paley's Evidences, or some similar work. Many of the students remain till they are eighteen or twenty-one years of age.

"It is obvious that such a course of education, continued throughout years under missionary supervision, must produce very decided effects. Learning has ever been highly prized by the Hindoos. The presence

amongst them of a highly civilized, powerful, and learned people, excited a deep desire to acquire what they know, and when the missionaries gave facilities for such an acquisition, they were eagerly embraced. Every native is proud of being able to speak the language of the great English nation; he feels elevated nearer to the level of the masters of his country, and, with all his prejudices and exclusiveness, he cannot but see how much they know which it is well for them to learn."

The Bhowanipore Institution thus founded by Mr. Campbell, and afterwards so ably sustained by Mr. Lacroix, Dr. Boaz, and Dr. Mullens (now Foreign Secretary of the London Missionary Society), bids fair to be one of the most mighty instruments employed for bringing the intelligent youth of Bengal to the knowledge of the truth, and to the worship of the living God; and the names of those devoted men, like that of Dr. Duff, the founder of a similar Institution, will, in connexion with it, go down to posterity as among the best friends of Bengal.

In 1828 was established in Calcutta what has ever since been continued, and is now known as "The Missionary Conference." A small band, placed in a heathen land, surrounded by idolaters, and often opposed by nominal Christians, the missionaries of various denominations labouring in and near Calcutta resolved to meet together once a month for prayer and consultation, with a view to strengthen and encourage one another in the great work of evangelizing India. A truly catholic Association, in it Episcopalians, Pres-

byterians, Independents, Baptists, and Wesleyans unite together as disciples of one common Lord in the spirit of love and the bond of peace.

The Conference is held on the Tuesday after the first Sabbath in each month, at the house of one of the missionaries, usually in rotation. The meeting begins at seven o'clock in the morning, and is continued for an hour in prayer and praise; after which the members sit down to a social breakfast. At nine o'clock they meet again for the dispatch of business.

The object of the Conference is to promote mutual good will; to report on the progress of the different Missions; to receive and impart counsel; to give encouragement in cases of trial and difficulty; and to discuss such subjects as relate to the general interests of Christianity in India. Many important topics are brought forward, concerning which there may be at first considerable diversity of opinion; but on which, after candid and mutual explanations, the Conference generally arrives at an unanimous decision. It does not arrogate to itself any power, or authority to enforce its opinions on any of the members; but it possesses a great and important *moral* influence, which is felt and respected by the missionaries and the churches generally.

Subjects on which all cannot see "eye to eye" sometimes occasion discussions, but they are always conducted with good temper, and in a Christian spirit. No one can feel aggrieved, all are on an equality, and the humblest member has as good a right to maintain his opinion as the most influential; no one member

possesses any more power than another, except such as in all human associations is conceded to superior wisdom, talents, and worth.

Although of different denominations, the members never intrude their peculiarities on the attention of the brethren. Sectarianism has no footing in the Conference; but all is peace, harmony, and good will. It is consequently a power in India, felt and acknowledged by many; and perhaps no Assembly in the world, composed of men differing on as many points of ecclesiastical polity, is so conspicuous for unity of heart and purpose as the Calcutta Missionary Conference.

The subject of polygamy among our native converts caused us no little anxiety and trouble. At the monthly Missionary Conference this subject was fully debated, and finally settled. Applications for advice were made to the Bishop, to barristers, and other eminent persons; and before we decided on any positive line of action, we resolved also to consult the principal ladies in Calcutta. A meeting therefore was held in the Union Chapel House, when many ladies of the highest rank in the city attended.

Their unanimous opinion at first was that *one wife* should only be allowed to one man. But the case was put as follows. Suppose a man has four wives, legally united to him whilst he was in a state of heathenism, on his becoming a Christian which ought he to retain, if only he be allowed one? The major part of the ladies decided that he ought to retain the one to whom he had been first married. To this an objection was raised, that perhaps she might be more unsuitable than

the others; and therefore if he possessed a loving amiable partner, it was she who ought to be retained. Then arose the question, What is to be done with the rest? All the ladies at once agreed that the man must support such, agreeably to their rank in life. The case was then put as follows, agreeably to the general opinion expressed at the Missionary Conference:—

When a heathen man has been legally married, according to the laws of his own country and religion, to more than one wife, it does not appear that anything in the institution of Christianity demands the putting away of any one or more of such women. They are his wives; he has promised them duty of marriage, support, and protection; he has no right to diminish aught of their just claims. The merciful provision of the law of Moses for kindred cases seems to meet the case (Exodus xxi. 10): "If he take unto himself another" (that is, an additional wife), "her food, her raiment, and her duty of marriage shall he not diminish." And, to apply the case to India, there would be great cruelty and hardship in the case of a man having several wives, for him to possess, on becoming Christian, the power of dismissing all but one; when, by the usages of the country, they are precluded from marrying again, and would thus be publicly disgraced, and exposed to strong temptations to evil.

Again, there arose the question, If there are children, whose shall they be, the mother's or the father's? Of whose control, instruction, and affectionate intercourse shall these children be deprived? Shall they be held legitimate or otherwise? To these difficulties was

added yet another. viz., the strong temptation held out to an insincere profession of Christianity for the mere purpose of getting rid of a wife, or wives, no longer beloved, or whom the husband was weary of supporting. Under a plea that, as a Christian, a man must only have one, all the others, legally united to him, could be driven from home, from the honours and comforts of wifedom and maternity, exposed to fearful temptations, and suffer a disruption of all the sweet ties of domestic intercourse and affection; whilst the selfish cruelty and hypocrisy of the husband would be rewarded by getting rid of those whom he vowed to nourish and protect, but of whom he might have become wearied.

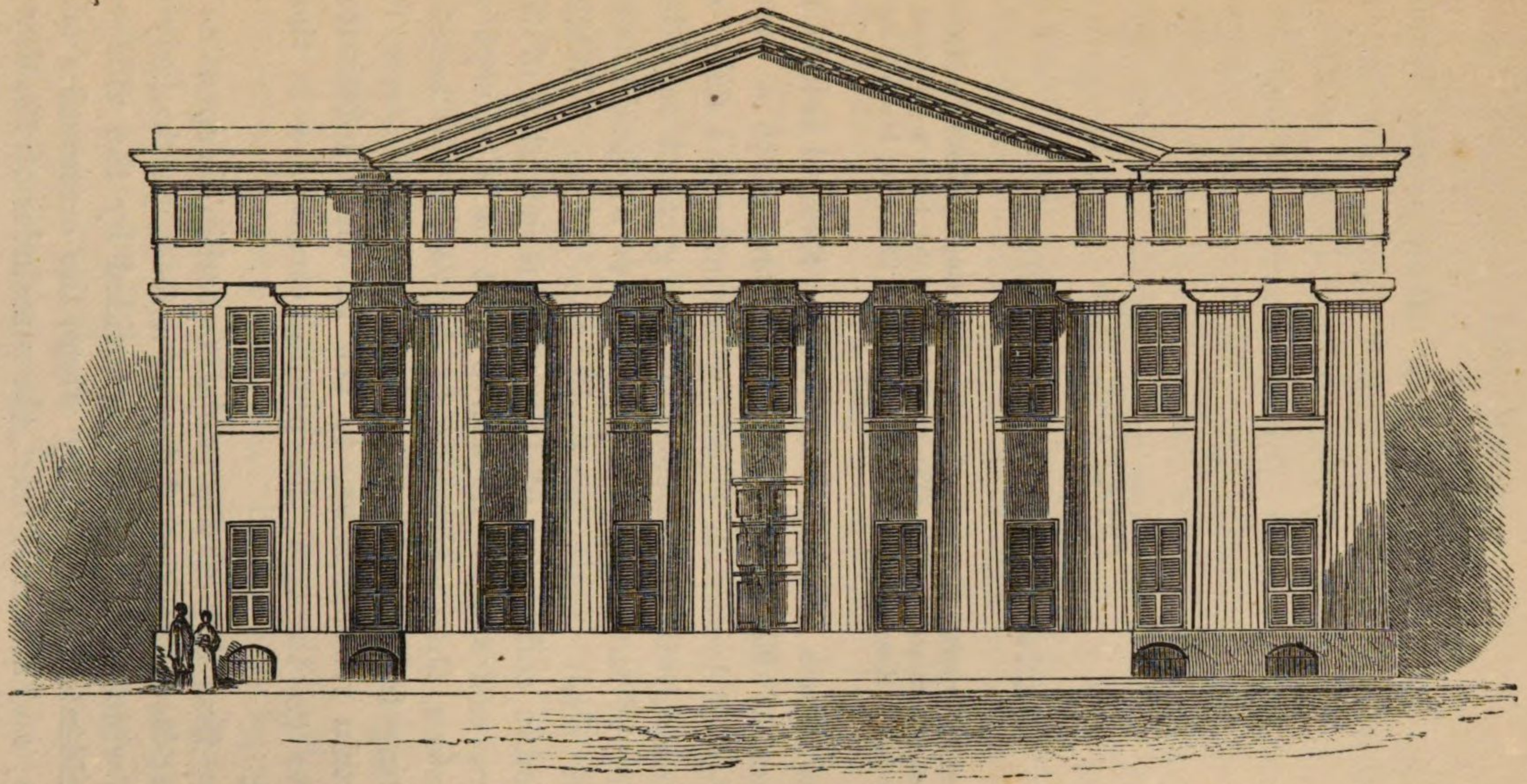
The ladies having considered these matters, came to the same conclusion as the Missionary Conference, viz.:

1. That polygamy is a great evil; and, although tolerated under the Levitical, is forbidden under the Christian, dispensation. Nevertheless,

2. That persons having contracted marriage with more than one wife, whilst in a state of heathenism and in accordance with the laws and customs of their country, are not liberated from the duties imposed on such marriages by their becoming Christians, but are bound to live with and support them all.

3. That such persons are, however, disqualified for holding any office in the Church, either as Bishops or Deacons, agreeably to the directions of the apostle Paul. See 1 Tim. iii. 2, 12; and Titus i. 6.

The above resolutions were unanimously adopted, and have, since then, become the rule in admitting members and ordaining elders in all the native churches.



BHOWANIPORE CHRISTIAN INSTITUTION.

CHAPTER XX.

CHURRUCK POOJAH AND THUGGEE.

Vicarious Sufferings—Atonement for a Yawn—Swinging Festival—Mustard Seed Grown on the Lip—Thugs—Origin of the System—Number of Victims in Eleven Years—River Thugs—Goor Changing Men's Nature.

In the month of April every year a festival is held in honour of Shiva, the Destroyer, on which a great number of low-caste Hindoos, assuming the name of Sunyasses, inflict on themselves the greatest cruelties, by way of atonement for past sins, or to obtain merit which shall avail them in the future. Whilst Brahmins and many of the more respectable of the Soodra castes take no active part in it, except as spectators, they endeavour to derive all the benefits resulting from this festival by employing others, for a certain remuneration, to act as their substitutes, and to go through the painful ceremonies in their stead.

The first day of the poojah (worship) is spent as a partial fast; the second day as a feast, particularly of fruit, which is abundantly provided by the villagers or residents of the locality where the ceremonies take place; and after the feast, the remainder of the day is

spent in riotous mirth. On the third day the painful part of the poojah commences, and is continued throughout the whole of the day and night.

Atonements are exceedingly common among the Hindoos; some of them very ridiculous, others exceedingly painful. One day whilst sitting in my study, with my pundit by my side, the weather being most oppressive, I became drowsy, and heard under the table certain sounds for which I could not account. I thought at first they might have been occasioned by a serpent which had obtained entrance into the room, but I could discover none. I asked the pundit if he knew what it was. "Oh, yes," he replied, "I have been making an atonement for you!" "Why, what have I done?" I enquired. "You have been *yawning*," he answered, "and as that is an offence when done in the presence of a Brahmin, an atonement is necessary; but as you are ignorant of our customs, I have been acting as your substitute." "What then is the atonement you have so kindly offered for me?" I asked. "Simply doing so," he replied, at the same time showing me how it was done—merely by snapping the thumb and second finger of the right hand together twice, and thus making the undiscovered sound.

But whilst this was ridiculous, other of the Hindoo atonements are very different. Blood must be shed. In many of the temples this is done every day, and scores of kids of the goats are offered up in sacrifice, and frequently also buffaloes. But on the occasion of this poojah, human blood must be shed, and the greatest possible agony must be endured short of its

ending in death, which Shiva the Destroyer himself does not demand.

In the month of April, 1830, accompanied by Mr. Lacroix and Mr. M. Hill, I went to the temple at Kalee Ghaut, to witness the horrid sight, that we might be able to speak of it without exaggeration. We arrived at the place about ten o'clock at night, and found the roads leading thereto crowded with devotees and their friends, who were dancing, singing, beating their drums, clashing their cymbals, and making the most hideous noise imaginable. Every Sunyasse had a chaplet of red flowers on his head, or a string of flowers round his neck, to distinguish him from others. They were in groups of fifty or more, in the centre of each of which were two or three devotees, surrounded by friends from their respective villages.

In the midst of the first group we met, were two men with pieces of iron about four feet in length, and one inch in circumference, sharpened at one end, thrust through their tongues, the lower end of which they held in their hand, the blood dripping from the wound. These instruments of torture are retained in the tongue for several hours, during which time, they parade the streets, amid dancing and noise unspeakable. When the iron is removed, the tongue becomes dreadfully swollen, and occasionally is followed by gangrene and death.

Next came several men and big boys with long pieces of iron, one end of which was thrust into each side; at the other end the iron was formed into a kind of bowl, in which resin and tar were burning, producing great heat and smoke. A little further on, a great

crowd gathered, and we saw three men standing in a row, the sides of whom having been pierced, a thin bamboo cane, about ten feet long, was forced through the right side of the first, the second, and the third—the three men being thus literally skewered together; whilst in their left sides a rough coir rope was passed, in the same manner as the cane. Several persons had hold of these instruments of torture, and were pulling them backwards and forwards through the raw flesh, causing the victims of superstition the most intense pain.

On reaching the temple the crowd was so great that we were able merely to enter the door; but we saw sufficient to show the fearful character of idolatry. The building itself was beautifully ornamented with flowers of the most brilliant colours, formed into graceful festoons and other artistic designs. At one end of the temple was a gigantic image of Kalee, the wife of Shiva. About six feet from the image stood an altar, on which was a bowl of holy water fresh from Gunga. Standing by this altar were two Brahmins, and several men of low caste, who acted as executioners. The devotee, with some instrument of torture in his hand, approached the altar, and after laying on it a piece of money, gave the article to one of the Brahmins. He having sprinkled it with the holy water of the Ganges, gave it to one of the executioners, who, in turn, agreeably to the wishes of the devotee, thrust it through his tongue or side; after which the poor sufferer left the place, amidst the shouts of his friends, to perambulate the streets for several hours. We remained in this awful place some short time, and saw

many deluded men, and even children, first bowing before that dreadful image, and then submitting voluntarily and cheerfully to the cruel ordeal connected with this horrid poojah. About two o'clock in the morning we returned to our homes, deeply distressed in mind at all we had witnessed; but rejoicing in the assurance that these abominations must give way to the pure doctrines of the Gospel, when all mankind will seek salvation through the "blood of the cross," rather than through the shedding of their own.

The next day is that of the Swinging ceremony. This is observed in various places in the city, and in all the large towns and villages throughout Bengal. The observances of this day give to the poojah its distinctive name—*Churruck poojah* (from *churruck*, a wheel, or to revolve). A long pole is fixed firmly in the earth, on the top of which is placed, horizontally on a pivot, one or more thick bamboos, ropes being attached to both ends, so that when one end of the bamboo is pulled downwards, the other end is correspondingly raised. To one of the ropes is fastened two hooks, similar to those used in butcher's shops.

At the appointed time great multitudes of people flock to the place, and amid the noise of drums, conch shells, etc., the devotee appears; and after kneeling down before a Brahmin, who pronounces a blessing, the hooks are put into the hands of a blacksmith, who thrusts them, by mere force, into the fleshy parts of the back. The signal being now given, the other rope is pulled, and the poor victim is raised about twelve or fifteen feet high. The men then begin to run, and

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CHURRUCK POOJAH, OR SWINGING FESTIVAL. [To face page 292.

the devotee is whirled round and round for about ten or fifteen minutes; after which he is let down, the hooks are removed, and another infatuated individual takes his place. And this continues for three or four hours. Occasionally the individual dies, but generally he survives; the scars on his back he esteems as his highest honours, while his neighbours regard him as a peculiarly holy man, possessing merit sufficient to secure him a high place in Indra's heaven. Sometimes the devotees are suspended by their feet instead of the back, but I have never seen this done.

On this day also some of the Sunyasses cast themselves down from a bamboo stage on iron spikes, or knives, stuck in bags of straw. These instruments, however, are generally laid in an oblique position, and the wounds they cause, whilst serious, are seldom fatal. The deluded followers of Shiva inflict many other kinds of cruelties on themselves at this period; one only, as it is rather singular, need be mentioned. Some Sunyasses bedaub their lips with mud, and on this they scatter some mustard, or any other kind of small seed. They then lie down on their backs near Shiva's temple, and do not move, nor eat, nor drink, until the seed has commenced germinating, which seldom happens before the end of the second day.

An institution of a most fearful character existed in Bengal and other parts of India, of which the British Government were for a long time entirely ignorant. Multitudes of individuals, and sometimes large families, disappeared, and no person could tell how. They

were known to have left certain localities with a specific object, and were expected to return at a given time; but never afterwards were they seen. These cases became so frequent and notorious, that Lord William Bentinck, then Governor-General of India, determined to investigate the matter, and endeavour to find out the cause. He accordingly appointed Capt. Sleeman, of the Bengal army, a man eminently qualified for the work, as Government agent for this express purpose; who soon discovered that there existed in every part of India an organized system of robbery and murder, known by the name of *Thuggee*.

By the aid of a band of intelligent native detectives, Captain Sleeman came to the knowledge of facts of such an astounding character, that all who heard of them stood aghast. His first report on the subject exhibited a system of murder and rapine the most diabolical and unrelenting to be found in the history of fallen man; and his future reports gave such fearful revelations, that the whole native community in Calcutta trembled at the thought of leaving their homes even for a day.

The word *Thug* signifies a cheat, a deceiver—one who deals with cunning for the purposes of gain. The Thug, then, is one who lives by deceit and murder, artfully inveigling his victims, whom he first deprives of life, and then robs. The fraternity was enjoined to the most rigid secrecy and mutual fidelity by oaths and religious formalities; and used a peculiar dialect, or *slang*, by which all their bands, throughout every part of India, were able to communicate one with another

without being understood by any not members of the body. There were also certain secret signs, by which, without speaking, they could discover a brother or communicate information. Their invariable mode of procedure was to entice travellers into solitary spots, and there to murder and rob them.

They most scrupulously observed certain forms of worship, the object of their adoration being Bhowanee, Kalee, or Devi—all names of the same hideous deity. Very superstitious, and exceedingly addicted to seek for and be guided by omens, they classified a great many, and arranged their good and evil significancy: these were chiefly the movements and calls of certain animals, such as jackals, tigers, vultures, etc.; and they never set out upon any expedition of *Thuggee* without performing their horrible demon-worship, in which a sacred *khodalee* (pick-axe) for grave-digging, duly consecrated, took a distinguished part. They deemed it endued by Bhowanee with prophetic movements, by which it would change the direction of its point, swim on water, obey the calls of the leader, and point out the road to be taken with a prospect of success.

A *roomal* (handkerchief) or a long slip of cotton cloth, was also consecrated in the same manner as the *khodalee* and given to the Thug. The use of this article for strangulation effectually obviated all suspicion, and if seen, it appeared as a part of the men's usual dress. The mode of applying it, according to the account given by a convicted Thug before the magistrate, was as follows: The ends are wrapped round the fingers and palms of each hand, so as at last to leave

about three inches only loose between the two. This completed, it is thrown over the head of the victim, bringing the slack portion over the throat, and the knuckles acting as levers at the back of the neck; the facility, rapidity, and efficacy with which the deed is effected being truly surprising.

The Thugs carefully abstained from shedding blood, as that might lead to detection; therefore strangulation was the only means adopted in their murderous work.

The origin of this horrid fraternity, as given by themselves, is as follows: "It happened that in the first ages of the world the goddess *Devi* was seated on a mountain, in the form of a beautiful female. A *dana* (malignant spirit) seeing her, sent persons to bring her to him; all of whom she immediately destroyed. On observing this the *dana* proceeded in person, with his followers, to seize her. His attendants *Devi* speedily succeeded in putting to death; but it being the nature of the *dana*, that from a single drop of his blood a thousand similar spirits should arise, she was obliged to adopt the method of strangling him. After she had accomplished this, she delivered the *roomal* with which she had performed the deed, to one of her most devoted worshippers, with instructions that he was to go forth, under her auspices, and destroy mankind; applying to her to know the proper season at which to set out, and at which to return, and consecrating to her always a portion of the spoil. With this primary Thug both Hindoos and Mohammedans were gradually associated, until the fraternity comprised within its number members belonging to all classes of the community."

Thugs never preyed upon each other; but if any one among them betrayed the secrets of the body, or gave information leading to the detection of a gang, he was pursued to death most unrelentingly and most surely.

"It is a maxim with these assassins," observes Capt. Sleeman, "that dead men tell no tales; and upon this maxim they invariably act. They permit no living witness to their crimes to escape, and therefore never attempt the murder of any party until they can feel secure of being able to murder the whole. They will travel with a party of unsuspecting travellers for days and even weeks together, eat with them, sleep with them, attend worship with them at the holy shrines on the road, and live with them on the closest terms of intimacy, till they find time and place suitable for the murder of the whole."

Surely nothing more appalling can be conceived than the fact that a race of hereditary assassins and robbers, not by profession only, but under the supposed sanction of religion, guided and encouraged by a hideous superstition, thus for ages pursued their dreadful trade over almost the whole surface of India, infesting the public roads, and alluring, by the most consummate art, confiding travellers into their snares, not singly only, but also in whole parties.

The numbers of this horrid fraternity could not be ascertained. By Capt. Sleeman's tables of the results of the judicial trials which have taken place since the operations for the suppression of Thuggee commenced, it appears that from 1826 to 1835—that is, in eleven years—not fewer than 1,562 prisoners were committed

as Thugs; of whom 382 suffered death, 909 were transported, 77 imprisoned for life, 21 on security, 71 imprisoned for various terms; making a total of 1,460 convictions.

The number of persons murdered by the above in the course of eleven years was proved to be not less than 94,700! Human imagination cannot exceed the horrors of such a detail of positive fact judicially ascertained; nature shudders at the recital, and would fain believe the amount of crime and misery unspeakably exaggerated; yet it is incapable of being doubted.

Lord William Bentinck, in addition to the abolition of the cruel act of Suttee, whereby so many hundreds of widows were burnt alive on the funeral piles of their deceased husbands, set on foot the operations for the suppression of Thuggee. He would seem as an angel sent from heaven to succour and comfort suffering humanity, and is entitled to everlasting honour among men, and to the gratitude and love of all India.

One of the worst parts of the system was that of River Thuggee, which was practised from Calcutta to Benares almost daily, and under our own eyes. The River Thugs of Bengal generally dwelt in the districts of Bancorah and Burdwan. Their mode of plying the deadly trade was to purchase or hire boats, which were always kept particularly clean and inviting. In these the *manjee* (captain) and crew were all Thugs; others of the gang would act the part of land travellers, and fall in, as it were, with wayfarers, entering into conversation with them, and inducing them eventually to pursue the rest of their journey by

water. The thug-boat of course was recommended, and with much art the victims were allured to enter it. Once on board, they never escaped! The thug-boat may be compared to those caverns of the damned, over the gates of which, according to the Italian poet, is inscribed the terrific sentence—

"Leave hope behind, all ye who enter here."

The usual mode was to push out into the stream, and occupy the attention of the travellers by singing or conversation, watching an opportunity, when no other boats were near, hastily to strangle the poor victims. To make sure of the work their backs were also broken, and the bodies thrown into the river. No blood was shed, because the water would then be discoloured, and murder become evident; while by the course pursued each floating body would be passed by without heed or suspicion, as the carcase of some poor creature who had died naturally, or been only nominally burnt, and which had found in the holy stream of Gunga its last home in dissolution. The heart sickens at such recitals; and but for the necessity of exhibiting the moral evils that existed in India until a very recent period, we would feel inclined to throw a veil over these horrid proceedings rather than expose them to the light.

That these professed murderers believed that they acted under the direct sanction of their religion, and that their consciences, in consequence, never felt a qualm, is evident from the following remarks of Captain Sleeman:—

"Many of these men have been in the habit of

holding what I may fairly call unreserved communication with European gentlemen for more than twelve years; and yet there is not among them one who doubts *the divine origin of the system of Thuggee* —not one who doubts that he and all who have followed the trade of murder, with the prescribed rites and observances, were acting under the immediate orders and auspices of the goddess Devi, Kalee, Durga, or Bhowanee, as she is indifferently called; and consequently there is not one who feels the slightest remorse for the murders which he may, in the course of his vocation, have perpetrated or assisted in perpetrating. A Thug considers the persons murdered precisely in the light of victims offered up to the goddess; and he remembers them as a priest of Jupiter remembered the oxen, or the priest of Saturn the children, sacrificed upon their altars. He premeditates his murders without any misgivings—he perpetrates them without any emotion of pity, and he remembers them without any feelings of remorse. They trouble not his dreams, nor does their recollection ever cause him inquietude in darkness, in solitude, or in the hour of death!"

Yet these Thugs themselves are as much the proper objects of commiseration as their crimes are of a just and irrepressible indignation, since they are from their very childhood trained to this diabolical trade by their parents and their priests. Captain Sleeman observes:

"*Phársigars* (from *pharsi*, a noose) bring up all their male children to the profession, unless bodily defects prevent them from following it. The method observed

in initiating a boy is very gradual. At the age of ten or twelve years he is first permitted to accompany a party of Thugs. One of the gang, generally a near relation, becomes his *ustad*, or tutor, whom the boy is taught to regard with great respect, and whom he usually serves in a menial capacity, carrying his bundle and cooking his food. Frequently the father acts as the preceptor of his son. In the event of being questioned by travellers whom he may meet, the boy is enjoined to give no information, further than that they are proceeding from some one place to another. He is instructed to consider his interest as opposed to that of society in general; and to deprive a human being of life, is represented as an act merely analogous to that of killing a fowl or a sheep. At first, while a murder is committing, the boy is sent to some distance from the scene, along with one of the watchers. Then he is allowed only to see the dead body. Afterwards more and more of the secret is imparted to him, and at length the whole is disclosed. In the meantime a share of the booty is usually assigned him. He is allowed afterwards to assist in matters of minor importance, while the murder is perpetrating; but it is not until he has attained the age of eighteen, twenty, or twenty-two years, according to the bodily strength he may have acquired, and the prudence and resolution he may have evinced, that he is deemed capable of applying the *roomal* (handkerchief), nor is he allowed to do so until he has been formally presented with one by his *ustad*. For this purpose, a fortunate day being fixed upon, the preceptor takes his pupil apart, and

presents him with a *roomal*, which he tells him to use in the name of *Devi;* he tells him that on the right use of that he is to rely for the means of subsistence, and he exhorts him to be discreet and courageous. On the conclusion of this ceremony, his education is complete; he is deemed competent to act as a *Phársigar*, and he applies the noose on the next occasion.

At the time of initiation, the Thug partakes of some *goor* (a kind of molasses, or thick treacle) which has been consecrated before the idol, and which is supposed to have the effect of changing the very nature of the man, and so qualifying him for the commission of the foulest murder without compunction. One of the Thugs, giving his evidence before the English magistrate, said, "We all feel pity sometimes, but the *goor* changes our nature. It would change the nature of a horse. Let any man once taste of that *goor*, and he will be a Thug, though he know all the trades, and have all the wealth in the world. I never wanted food, my mother's family was opulent, her relations high in office. I have been high in office myself, and became so great a favourite wherever I went, that I was sure of promotion; yet I was always miserable while absent from my gang, and was obliged to return to Thuggee. My father made me taste of that fatal *goor* when I was yet a boy; and were I to live a thousand years, I should never be able to follow any other trade."

That the disappearance of such numbers of natives should not before have led to a knowledge of those combinations of criminals will naturally appear extraordinary. Such ignorance could not have prevailed

in England; but in India, with a population of two hundred millions divided into so many castes, speaking so many languages, and travelling to so many shrines, sometimes being even twelve months absent, should any never return to their homes, it would occasion little surprise, and lead to no inquiry.

BRAHMIN CONSECRATING THE KHODALEE AND ROOMAL OF THE THUGS, BEFORE THE IDOL DEVI.

CHAPTER XXI.

BENARES.

Benares—Bathing in the Ganges at time of Eclipse—Brahmins—Jugglers—Magicians—The Magical Lota—Character of the Hindoo Gods.

BENARES, the religious capital of Hindooism, is situated on the eastern bank of the river Ganges, about 450 miles from Calcutta, and contains a population of about 400,000 souls, exclusive of the vast numbers of pilgrims who are constantly arriving at and departing from the sacred place. From one end of the city to the other there are *ghauts*, or stairs, of greater or less width, descending from the top of the high bank to the river. The number of bathers, or worshippers, every morning assembled on these ghauts is immense. Not a few of them are noble structures of solid masonry or brick-work, erected at vast expense by private individuals, while some are merely sloping roads cut out of the bank to facilitate the approaches to the river. Numerous stone temples of various shapes and sizes have been erected along the whole of the bank. To count the images of the gods worshipped would be a hopeless task. It is often remarked by the people that they are more numerous than the living inhabitants of the city.

Within the circuit of ten miles the ground of Benares is regarded as so sacred by the Hindoos, that all who die within its limits are sure of future blessedness. In consequence of this belief, people flock to the holy place from all parts of India, when by old age or disease they feel their end approaching, that they may secure the double benefit of bathing in the most sacred spot of the holy Ganges, and of expiring within the

NATIVE DOOLEY.

hallowed circle, close to the images of Mahadeo. Every day may be seen numbers of aged or infirm persons carried in *dooleys*, or small litters, swung from a bamboo, on the shoulders of bearers, brought to the margin

of the sacred stream; their feeble steps are then supported by friends, who thus enable them to dip their emaciated bodies in the holy and purifying waters of Gunga, to do which some of them may have been carried a journey of many days.

The multitudes who assemble at Benares, from all quarters, on the eve of an eclipse of the moon, to bathe at the moment when it takes place, during which the greatest blessings may be obtained, are immense. All the roads are crowded, and every path leading to the city swarms with people, hurrying along to be in time to get a station sufficiently near the sacred stream to enable them to plunge in immediately the eclipse begins. The moment is announced by the ringing of all the bells in the city, and by the blowing of horns and conch-shells.

The people from each town or village generally keep together. The women sing in full chorus as they trudge along in large bands. Their songs usually refer to the occasion of the monster *Rahu* attempting to devour the moon. Mr. Buyers, in his "Recollections of Northern India," gives a translation of a part of one of these songs:—

"The round full moon in the east shines bright;
O'er glancing waves plays her silver light;
But at midnight hour she'll fade from sight,
And darkness spread over Gunga.
Come old, come young, we'll join in the song,
And all trip along to Gunga.

For Rahu's jaws are extended wide;
O'er Kashi's * spires he frowns in his pride:

* Kashi, or Kasi, the Sanscrit name of Benares.

of the sacred stream; their feeble steps are then sup-
ported by friends, who thus enable them to dip their
emaciated bodies in the holy purifying waters of the
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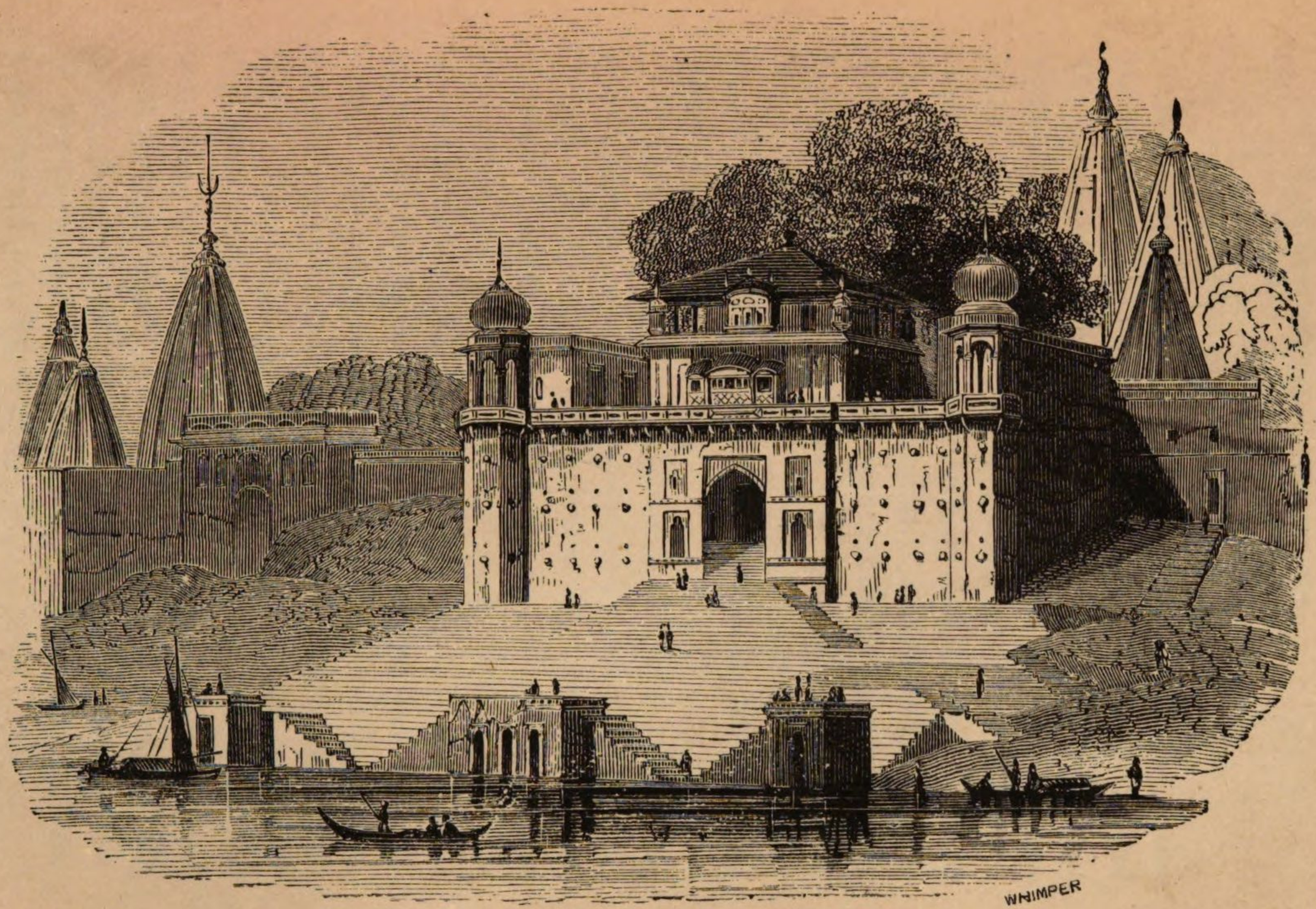


GHAUT AT BENARES. [To face page 306.

So leave your homes, whatever betide,
And all hie away to Gunga.
Come old, come young, we'll join in the song,
And all trip along to Gunga."

On these occasions crowds of Boiragees, Jogees, Sunyasses, and religious mendicants bawl aloud the names and attributes of all the gods and saints of Hindooism, and beg, in their behalf, gratuities from those who pass. There is amidst all this hubbub a perfect Babel of tongues. Every dialect spoken from Cape Comorin to the mountains of Thibet mingles more or less in the noisy confusion; and almost every Asiatic costume is to be seen, from the splendid robes of the Rajah to the squalid rags of the beggar; but all are intent on one object, namely, to bathe in the holy water of Gunga.

In this great city, the high seat of Hindoo learning and idolatry, no effort was made to introduce Christianity till the year 1812, when the excellent and devoted CORRIE, afterwards Bishop of Madras, was appointed as chaplain to the civil station at Secrole, the European part of Benares. His spirit was stirred within him at seeing the idolatry and wickedness of the place, and he resolved to use all his influence to make known to the people a "more excellent way." He established schools in which the truths of the Bible were taught: and, having become well acquainted with the language, by public preaching and private conversation, was the means of doing much good. He was the first Pioneer in this important work in Northern India, and his name and memory are revered by all who knew him.

In conjunction with some gentlemen favourable to the promotion of Christianity among the natives, and who were at that time in office at Benares, Corrie succeeded in obtaining the means of liberally endowing a Free School, to be open to all classes of the community, in which Christian instruction might be given in the English and Persian, as well as in the various native languages. An European head-master, who is always an ordained clergyman, is supported by the funds arising from this endowment.

The Mission of the London Missionary Society was commenced in the year 1821 by the Rev. M. T. ADAMS, who, after a few years, was compelled through ill health to return to England. In 1827 the Rev. J. ROBERTSON arrived. He was a man of great talents and of extensive erudition; but, after six years, he was suddenly cut off by cholera, leaving the entire work of the mission to the Rev. W. BUYERS, who had recently been appointed as his colleague. These Pioneers have passed away, but the work they were permitted to commence still continues, and the numbers of native converts testify to the success which has followed their labours.

Benares is not only reverenced by the Hindoos as the most holy place in the world, but is equally esteemed by the Budhists, as the birth-place of the last *Budha*; and the *Jains*, a sect of Budhists, reside in great numbers in the city, where they have several temples, which differ from the Hindoo temples only by having a yellow flag floating above the dome.

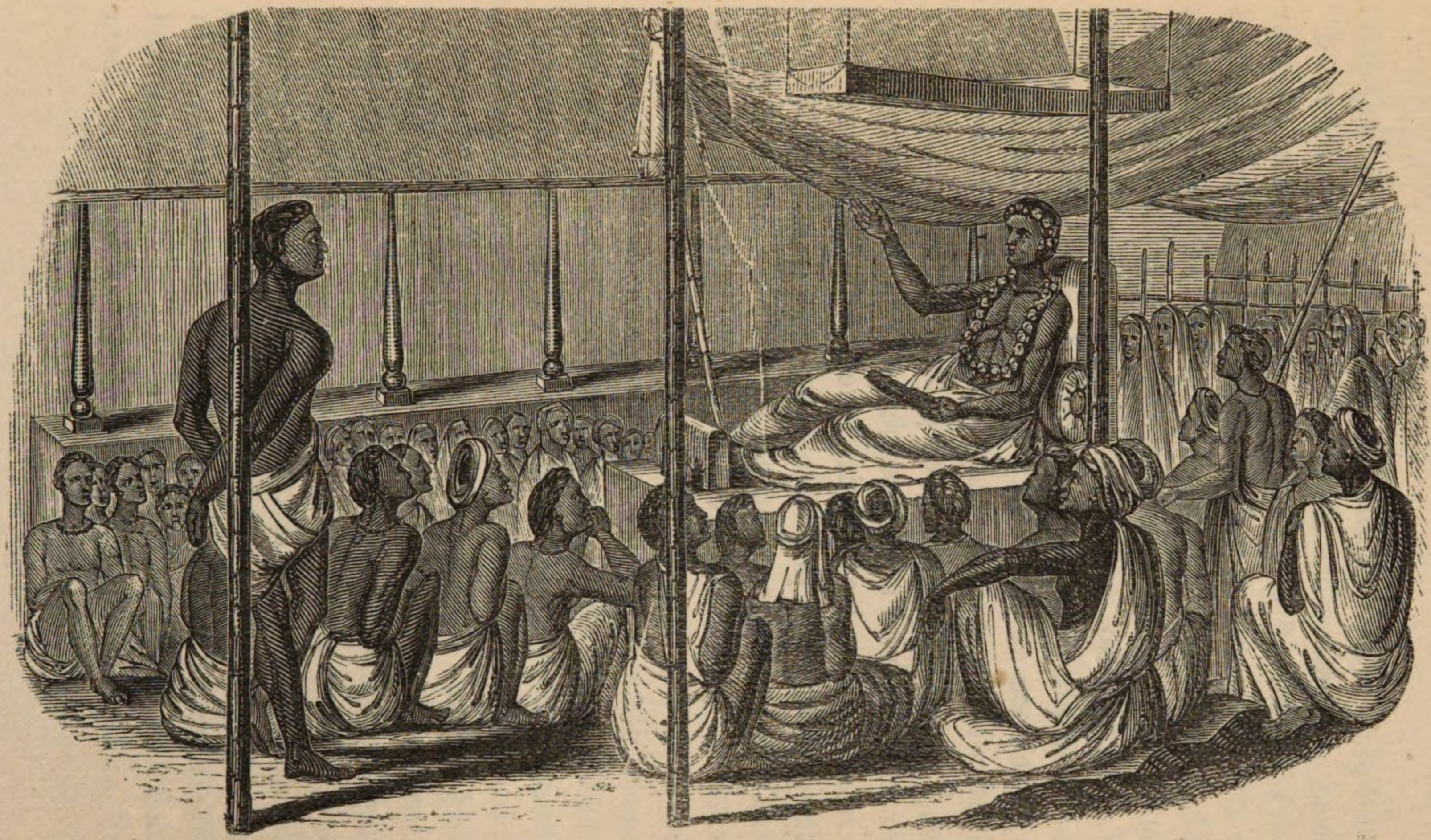
The number of Brahmins in Benares, as compared

with other places, and the swarms of religious devotees of all the different orders to be found among the Hindoos, give quite a peculiar aspect to the place. The number of resident Brahmins is not known; but it is supposed that about one-fourth of the population belong to the various sections of that favoured caste, or nearly 100,000, inclusive of their families. Of these about one-half are employed in the services of the temples; great numbers are engaged in the Government and other Sanscrit colleges, whilst private schools, conducted by learned Pundits, abound. Young Brahmins come from every part of India, if not to receive instruction, at least to gain the honour of having studied the Shasters at Benares. The reputation of the principal Pundits is considerable; and difficult questions of Hindoo law are referred to them by the judges, both native and European; but more especially are they appealed to by the Brahminical councils of other districts on all points connected with Hindooism, both as regards doctrine and practice.

Other Brahmins gain a livelihood by rehearsing, before crowded audiences, the contents of the principal poetical works, such as the "Ramayan," "Mohabharat," etc. Their comments on these works, as they proceed, are generally very clever, and are received by the hearers with most rapturous applause. The performance takes place in a covered building erected for the purpose; and the Brahmin, seated on a raised platform, with garlands of flowers on his head and around his neck, chants in a pleasing tone the contents of the poem, throwing into his style the most impassioned or plain-

tive expression, until his audience is often dissolved in tears, or excited to the highest rage. To repeat one or the other of these large epic poems, together with the remarks, takes ten or twelve days, in sittings of about three hours each.

The Jugglers of India, and the Spiritualists, or those who can discover secrets through the medium of departed spirits, are very numerous, and are certainly very clever. Of the former many remarkable tales have been told. A case is recorded by the Rev. Mr. Campbell, of Bangalore, which shows that these persons either possess wonderful sleight of hand, or are assisted by invisible agents. Mr. Campbell says that a juggler called one day at his house, and was asked to show some of his exploits. After making ribbons, and performing other very curious feats, he inquired of Mr. Campbell if he had a rupee. "Yes," he replied, "I have;" taking one out of his pocket, and showing it in his hand. The juggler was sitting on the carpet, and Mr. Campbell was standing not less than five or six feet from him. "Well, sir," said the man, "you are sure you have it?" "O yes," was the answer, accompanied with a firmer grasp of the coin. "Now then open your hand," said the man. Mr. Campbell did so very cautiously, lest any trick should be played. But all his caution was in vain; for the hand drew back with an involuntary shudder, as there leaped out of it a small snake, which writhed about on the floor. The juggler laid hold of the reptile, and consigned it to his bag, and then took the veritable rupee out of his bag,



BRAHMIN CHANTING THE RAMAYAN.

and gave it back to Mr. Campbell. How this was done was a mystery to him, and to all the uninitiated.*

We read of the magicians of Egypt causing their rods to assume the form of serpents, after Moses had his rod converted into one, by the Divine command; and how those ancient jugglers accomplished that wonderful feat, no commentator has been able to show: but the above most trustworthy account proves that the science of jugglery which existed in the days of Moses has not yet died away; and by such means multitudes of superstitious people in India are induced to regard these men as superior beings, believing they are acting in league with the spirit-world, and that they possess the power to bless or injure mankind.

To recover stolen property, or to find out the thief, various devices are adopted by these spiritualists, or diviners. An English gentleman, of great respectability, who lived many years in India, relates the following fact: He was in the habit of spending some time every morning in reading the Scriptures, in a small room to which none but his personal servants had access. One morning, having left his gold spectacles on his desk, he went out for his customary morning ride. On his return the spectacles had disappeared, and, after the most persevering search, they could not be found. He was convinced that no one could have been there but his own servants. These were all men, fifteen or sixteen in number, the youngest of whom had been with him many years. He therefore mustered all, and told them that he was convinced one of them

* "British India," by the Rev W. Campbell.

must be the thief; and that, unless they could find him out and produce the missing spectacles, he should have the whole of them arrested. They all, to a man, stoutly maintained their innocence.

Some of them, however, insisted that to clear the character of the innocent, and detect the thief if he were amongst them, they should call in a Brahmin, or diviner, skilled in the magical modes of discovering such secrets. They accordingly brought one of these men to the house, who proceeded to work at once, in the following manner. Having assembled the whole household in the hall, which was a very large room, the magician arranged all the servants on one side, with their backs to the wall, while he himself took his own station in the centre of the hall. He then set down a small brass *lota* (drinking-cup) in the middle of the room, repeating some short prayers or charms. Then leaving the vessel, he declared that if the thief were in the room, it would, of itself, move towards him. To the great astonishment of all, the *lota* soon began to move, with no visible hand near it, and sliding, apparently of its own accord, along the floor, went straight towards one of the servants present, and there stood still. All parties protested that he must be the thief; and what is most singular, he confessed that he was so, and produced, afterwards, the missing spectacles. The gentleman was no believer in the supernatural powers claimed by these men, but he was quite confounded by the result, and could never venture an explanation of this curious affair.

Theft is very common in India, and almost every

kind of cheating is largely practised. The skill and ingenuity of Indian thieves especially, often exceed that of the most expert practitioners of similar arts in Europe. Dishonest artifices of almost every description are carried on with an expertness truly astonishing; and the unblushing composure with which a Hindoo will swear to every part of a complicated fabrication, skilfully invented to hide dishonest or fraudulent conduct, is such as can scarcely be equalled.

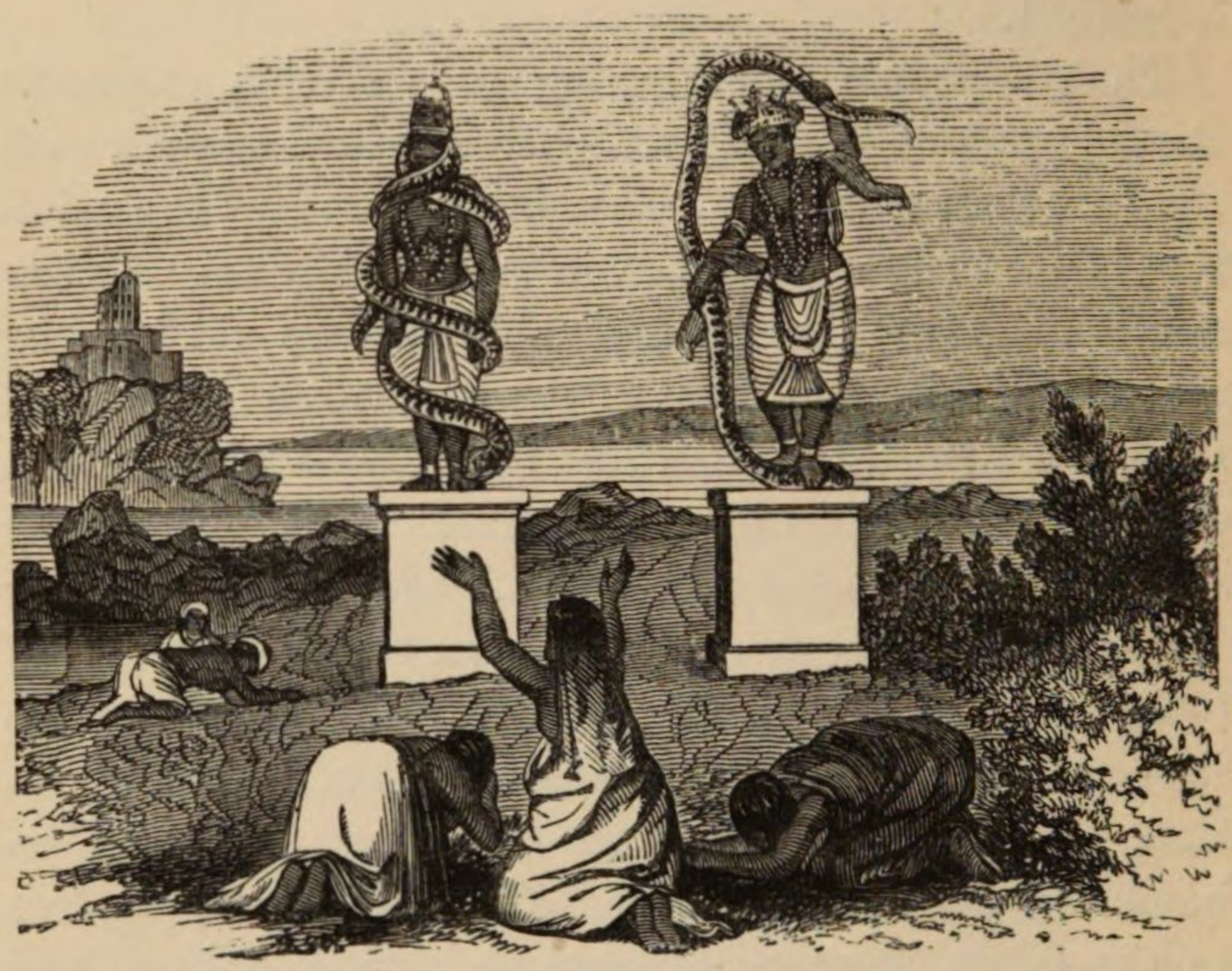
That dishonesty, lying, and every other crime is common among the Hindoos, is not a matter of wonder to those acquainted with the character of the deities they worship, and whose example they follow. A common appellation of Kristno, one of their most popular gods, is *Mukkan Chore*, or "butter stealer," from his having, according to the legend, when a boy, plundered the dairies of the milkwomen of Brindaban. For this fault he was about to receive a punishment from his foster-mother; but he stoutly denied the fact, and added lie to lie to conceal the theft. To satisfy herself she looked into his mouth to see if she could detect any signs of his having eaten the stolen butter, when, to her astonishment, she beheld, at one view, the three worlds—heaven, earth, and hell—which at once made her throw away the cane, remembering that a god was not subject to the rules regulating the conduct of men, and therefore they could do as they pleased, without blame. The whole history of this famous god is one of lust, robbery, deceit, and murder. So also Bramha, the first person of the Hindoo triad, is accused of drunkenness, incest, and robbery; Indra,

the king of heaven, is described as having seduced the wife of his spiritual guide; Devi is the protectress of the Thugs; and the history of the whole hierarchy of Hindooism is one of shameful iniquity, too vile to be described.

That a people worshipping gods of this character should practically apply a higher standard to their own conduct than that supposed to be observed by their deities, is not to be expected, even though they may readily admit themselves to be amenable to laws not binding on the gods; and, as most of these gods are thieves and liars, the practice of theft and falsehood among men cannot be looked on in a very serious light. Ingenuity in theft and swindling, and clever deceits to hide their delinquencies, become not unnaturally the themes of many of the most popular stories, and those who have successfully practised them the objects of great admiration. The consequence is the encouragement of falsehood and dishonesty. Hindooism, in a word, panders to the vilest passions of corrupt human nature, and degrades man below the level of the beasts.

Amongst the innumerable images worshipped by the Hindoos there is one of a very peculiar character; it represents the god Kristno in two positions, which are described as *Kristno tormented* and *Kristno triumphant*. In the first he appears standing upon a pedestal, with a huge serpent wound round his body, which is inflicting a fearful wound on his heel; while the god himself is rendered perfectly helpless by the scaly folds of the monster, which enclose in its dreadful coils his head, his arms, and legs. The second

figure represents Kristno as having overcome the serpent, and, with a joyous countenance, holding triumphantly the defeated reptile in his hands, while with his feet he is crushing the monster's head.



KRISTNO TORMENTED AND KRISTNO TRIUMPHANT.

That these figures have reference to the fall of man, and the declaration of the Almighty to Adam, recorded in Genesis iii. 15—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"—there can be little doubt. How this passage came to be applied to the Hindoo god Kristno is not either very difficult to ascertain. In the year 1541 the celebrated Romish missionary, Francis Xavier, arrived in India, and laid the foundation of the Roman

Catholic Church. Soon, through an army of Jesuits, the new religion spread throughout the continent, and thousands of Hindoos became nominal Christians. After Xavier's death, the order to which he belonged became greatly deteriorated; and, to deceive the natives into Christianity, they endeavoured to show that Hindooism and Christianity, if not exactly the same, were very closely allied—that *Kristno* and *Christ* were representations of one and the same person—that the Virgin Mary and Doorga were equally worthy of homage; and the native Christians carried the image of the Virgin and Child in procession with the same pomp and ceremony as the Hindoos carried the image of Doorga. As Kristno was the most popular of all the Hindoo gods, especially among the females, so, by representing that idol as performing the work to which Christ was appointed, they endeavoured to graft a wicked lie upon a solemn truth.

CHAPTER XXII.

HURRICANE AND FAMINE.

Hurricane — Famine — Relieving it — Gunga Saugor — No Water — Tiger caught in a Boat — Woodcutters — Roopnarain River — Tumlook and other Towns.

In 1833 the southern parts of Bengal were visited by one of the most fearful hurricanes ever known. It came on from the south-east, with gusts of tremendous force, accompanied by heavy rains. The sea rose more than twenty feet above its usual level. All the villages in the Sunderbunds, the whole of the island of Saugor, and the country for nearly fifty miles on the south-western side of the Hooghly, were inundated; the growing crops were all destroyed, whole villages and granaries were swept away, the fruit and other trees were torn up by their roots, and more than 10,000 persons, it is supposed, perished; while the country, which a few days before was like a garden, became a scene of fearful desolation. The large East Indiaman, "Duke of York," 2,000 tons burthen, was driven from the government moorings, under the lee of Saugor, above five miles across the river, and grounded half a mile inland at Kedgeree!

When the storm subsided, the inhabitants of the inundated districts became aware of their dreadful condition; their food was destroyed, and starvation stared them in the face. The houses, with all they contained, were washed away, and the poor people wandered about hungry and homeless. It was the rainy season, and multitudes, worn out with hunger and fatigue, and exposed to the pelting rain, laid themselves down to die.

When the famine was at its height, and people were dying of starvation every day, we solicited the voluntary contributions of friends, and obtained sufficient funds to purchase several tons of rice, and of *dal* (a species of pea); also a quantity of coarse blankets, and other clothing. Mr. Lacroix and I, being deputed for the purpose, proceeded, in a large pinnace, to the scene of misery near Kedgeree. At first, without making known our object, we went on shore to reconnoitre, and to see with our own eyes the state of the people; and never did we witness such a scene of wretchedness and woe. Hundreds of men, women, and children were lying in the open, either dying or dead; many entirely naked, having lost all their clothes; others with deep wounds, inflicted on them by people as wretched as themselves, who had endeavoured to steal from them the little food they were able to obtain; whilst the remaining inhabitants, with eyes deep sunken in their sockets, emaciated bodies, and haggard features, scarcely retained the human form; many of them, too weak to stand, were literally crawling along on their hands and knees.

As soon as it was known that we had a quantity of food and clothing to give away, thousands of starving creatures hurried to the beach, and had we not made proper arrangements, many would have been crushed to death. The native Christians who had accompanied us, together with our boat's crew, ranged themselves in a long line, and, as the poor people arrived, placed them in rows. A quantity of rice and dal was then served out to each; the naked received blankets and a coarse cloth, whilst all had given to them a handful of cowries, equal to three farthings. With these gifts, (only, alas! of a temporary nature), we endeavoured at the same time, by kind and sympathising words, to administer the consolations of the Gospel; but their dreadful physical state unfitted them to attend much to our words; nevertheless they were evidently very thankful both for the food and the sympathy expressed.

Having distributed all our freight, we passed over to Saugor island, it being the time of the annual festival held there, as previously described. Notwithstanding the awful distress prevailing on the opposite shore of the Hooghly, nearly 80,000 pilgrims were present on this occasion.

The proceedings were very much the same as before. We remained at the place three days, engaged constantly in conversing with the people, reading and expounding the Scriptures, giving away tracts, and endeavouring, by the aid of medicine, to relieve the physical maladies of the sick and dying. Going on shore the second morning of our stay, we were assailed on all sides with complaints of the want of water. It

appeared that owing to the fearful hurricane which had caused such a deplorable loss of life, all the tanks and wells of Saugor had been filled with sea-water, and rendered quite undrinkable. The pilgrims had brought with them in their boats only sufficient for their voyage, fully expecting that they would at Saugor, as usual, be enabled to replenish their stock. Being thus disappointed, they found themselves placed in the most critical circumstances, and came flocking to us to know what they were to do. We urged upon them the necessity of immediately returning home; but such was their infatuation, that not a boat moved during the whole of the day.

The following morning the sight was most distressing. Hundreds of people, who with empty pitchers had crossed the river to East Saugor Island, where the only tank of fresh water in those parts was to be found, were observed returning without obtaining a single drop. The inhabitants of the place, knowing that their own lives and those of their cattle depended on the preservation of the little water which had been saved from the general inundation, refused to part with it on any condition; and the tank being inclosed with a railing, sentries were placed at the only gate, to prevent the poor famishing people from entering in. A line of persons, occupying nearly a quarter of a mile in length, were seen retracing their steps with empty jars on their shoulders, the very picture of grief.

They now came to our boat, lamenting their sad condition; we again urged upon them to leave the inhospitable place, and return home. When we entered

the *mela*, a general spirit of dejection seemed to pervade the place, and men, women, and children ran towards us, crying, "Give us water!" We then partly entered into the feelings of Moses, when at Marah the people murmured against him saying, "What shall we drink?" But we possessed not the power granted to that servant of God, of sweetening the waters, and we could only pity their circumstances, and advise them instantly to leave; still though their very souls seemed to faint within them through thirst, they yet lingered on the spot, and until the next morning not an individual left the place. Oh! that we could have induced them to apply for the waters of salvation to Him who has graciously said, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

Leaving Saugor Island, we passed through several narrow creeks, with jungle on both sides so dense that we were occasionally scarcely able to proceed. We came at length to a landing-place where fresh water could be obtained, and where the wood-cutters generally resorted while engaged in their dangerous employ. Coal exists in Burdwan and other places; but for all domestic purposes wood alone is burnt. The quantity used, therefore, is most enormous; and to supply the wants of Calcutta alone a large fleet of boats is employed, each having a crew of seven or eight men, who are engaged all day in cutting down the jungle, and conveying it on board, whilst at night they push off their boats to a wider part of the river, and sleep on board.

We heard of a singular case which occurred on one of these boats. All the boatmen had left their vessel to engage in the daily work, a boy being alone left on board, to cook the food. After a time, the lad was horrified by seeing a huge tiger looking down upon him from a little eminence, in the act of springing on the boat. With wonderful presence of mind, the boy

jumped to the bottom of the vessel, through a hole in the deck. A moment afterwards down leaped the tiger upon the boat, and his weight broke a plank in the frail deck, and one of his hind legs fell through. The boy seeing what had happened, seized a rope that was lying by, wound it round the tiger's leg, and fastened it securely to one of the thwarts. In vain

the animal struggled and growled with rage; the continued cries of the boy attracted the attention of the men, who, seeing at a glance the state of the case, armed themselves with their axes and clubs, and after some time succeeded in destroying the animal.

Regaining the Hooghly near Diamond Harbour, we entered the Roopnarian river, intending to visit some of the large towns and villages on its banks. This important and densely populated district had seldom been visited by a missionary, and in consequence the people were generally ignorant of everything connected with Christianity, the very name of Christ being unknown, or mixed up with that of Kristno. The Hindoos generally pronounce the name of the Redeemer, *Esu Kristo*, which sounds like *Esu Kristno;* and, as the latter has a great variety of titles affixed to his name, the term *Esu* preceding it does not surprise them, and it requires some little patience to make them understand that Christ and Kristno are very different.

On arriving at Tumlook, the principal town in the district, we witnessed a scene of no ordinary character. The cholera morbus had been for some time raging in the neighbourhood, and great numbers of the people had died. The effects of the hurricane had also been severely felt in the destruction of crops and in the loss of life. There was scarcely a family but what was mourning the loss of some member, whilst a gloom seemed settled on all we met. Hearing a great noise of beating of drums and braying of trumpets, we proceeded to the spot, and found a temple erected in honour of *Sason Kalee*, or *Kalee the Inflicter of*

Punishment. The temple was built on an artificial mound of earth, about ten feet above the level of the plain. An immense crowd surrounded the building, nearly all of whom, the women especially, were bewailing the loss of relatives and friends, and presenting offerings to appease the wrath of the cruel goddess, to induce her to remove from their midst the fearful scourge which was desolating the place. The earnestness of the prayers presented to this image, the deep distress of the widows and children, and the importunate demands for presents to the idol by the numerous Brahmins who were present, filled our souls with sadness at seeing the sorrows and ignorance of the deluded people, and the unfeeling avarice of the Brahmins, who tried to extort from the wretched sufferers every farthing they possessed. We endeavoured to draw their attention to Him in whom we live and have our being; but, as soon as it became known who we were, our voices were drowned with shouts of *Huri bōl* and the deafening noise of drums.

Proceeding to a more quiet part of the town, we sat down at the door of a shop, and addressed a number of persons, urging them to cast off their reliance upon dumb idols, and to believe in Him who is alone able to save.

Leaving Tumlook, we visited a great number of villages, in all of which we conversed with the people, and gave away tracts. At a place called Shampore we found about thirty persons hard at work in erecting another building in honour of Sason Kalee. This village, like that of Tumlook, had been visited with the cholera morbus, which carried off great numbers of the

THE ALLIGATOR.

inhabitants. It having, through the goodness of God, been checked, the inhabitants, in gratitude to their supposed benefactress, (also the *Inflicter of Vengeance,*) resolved to build a house for her worship in that place. Grieved at their ignorance, we directed them to God, as the only object of adoration. Our earnestness attracted the attention of the people; the basket and the spade were laid aside, and for the time *Sason Kalee* was forgotten whilst listening to the thunders of Sinai, and the soft still voice of mercy which proceeds from Zion. The Brahmins, not expecting such visitants, were evidently confounded, when the people, almost with one voice, exclaimed, with the Israelites of old, "The Lord He is God; the Lord He is God!" Having distributed our tracts, we returned to the boat, and, the tide being favourable, weighed anchor and set sail.

In this manner we continued, as in our previous journey, to land daily at the various villages on our voyage home, preaching, distributing Bibles and tracts, and as far as possible alleviating the wants of the diseased and famishing.

The Roopnarain river is much infested with alligators. We saw several, some of which were fully sixteen feet long, and others about ten feet. The people, in order to bathe with safety, are compelled to inclose small spots with stakes, fixed firmly in the bed of the river, a few inches apart, and bound together with slips of bamboos.

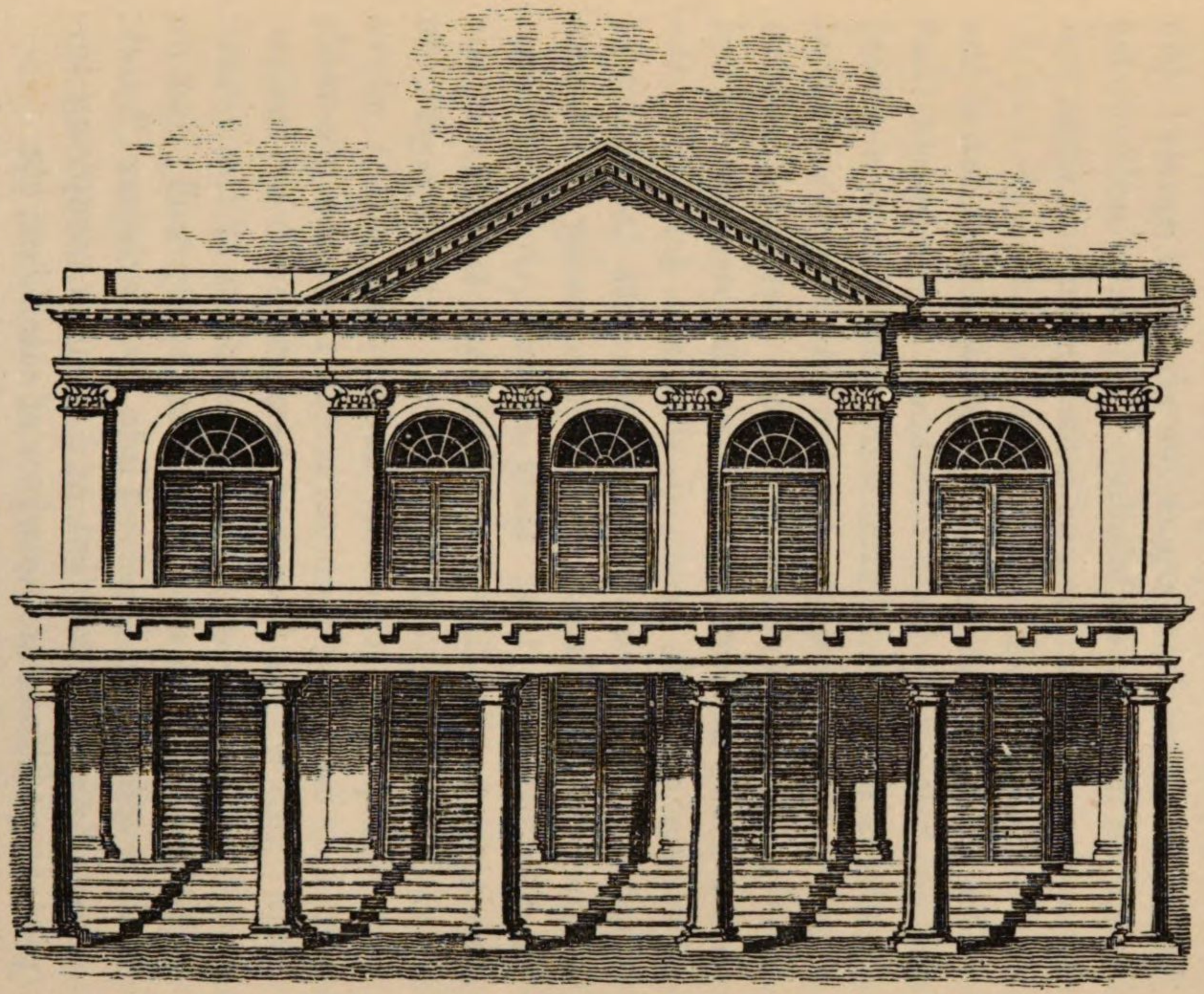
Having accomplished our mission in these parts, we returned to Calcutta, to prosecute our more quiet but not less important duties in that city.

CHAPTER XXIII.

HELPING THE SLAVE AND THE SICK.

Sale of little Girls—Received into Orphan Christian Schools—Cholera—Marvellous Cure of an old Woman——Capture of a Boa Constrictor—Illustration of Isaiah xlii. 16—Slave-girl seeking Jesus—Baptism of Mary—Death and removal of Missionaries.

THE effects of the hurricane referred to in the last chapter were disastrous, not only in the loss of life and property, but in deadening the feelings of natural affection, and producing selfishness of a most revolting character. Under the pressure of starvation, many thousands of persons from the desolated districts, principally women and children, begged their way to Calcutta to seek that charity which they could obtain nowhere else; and whilst the inhabitants of the city, both Europeans and rich natives, gave liberally to relieve their wants, no systematic plan was adopted, and the relief afforded was but of a temporary character. Able-bodied men could find employ; but the women and children were great sufferers, and many were starved to death. In the low bazars and crowded parts of the native town, innumerable brothels existed; and many of the vile wretches who burrowed in these



UNION CHAPEL, CALCUTTA.

dens of infamy, in order to replenish their stocks of abandoned ones, sought out these poor starving creatures, and literally purchased from them their little girls for four annas, or *sixpence apiece!* the wretched mothers exclaiming, "We have no food for them or ourselves; give us some rice, and do what you will with the girls!"

As soon as this horrible fact became known, the various missionary bodies hastened to the rescue; and hundreds of poor children were immediately received into the girls' orphan asylums, where they were saved from a life of ignorance and vice. Several European ladies of the highest rank in Calcutta were so shocked with the accounts received, that, not delegating the work to their servants, they drove into the midst of these wretched places, and after relieving the wants of the mothers, took their children, in their own carriages, to the different missionary asylums in the city. In this manner several were brought to Mrs. Campbell's school at Kidderpore, under whose judicious care they soon recovered from the miserable state into which they had been reduced by famine, and readily submitted to the discipline of the school. All these girls turned out remarkably well; and in time several were received into the Christian Church, were respectably married, and are now occupying important positions as the wives of catechists, etc.

Our various village churches in the south and east of Calcutta had all suffered more or less from the hurricane, in consequence of which the people had to endure many privations; and although we were pained

by the conduct of some, the general conduct of the Christians during this time of affliction gave great satisfaction. In Kristnapore and its neighbourhood the cholera broke out with great violence, and many died. Day and night, for two months, I was occupied in going from village to village and house to house, giving medicine to the sick and dying. On one occasion, early in the morning, two young men, both members of the church, came to Calcutta, and informed me that their mother during the night had been attacked by the disease, and was exceedingly anxious to see me. I immediately accompanied them to the village; but on entering it we heard the melancholy cries of the women,—the common death-howl of the natives. The poor young men burst into tears, and said we were too late. Proceeding to the chapel, we found a great number of women weeping, who gave us the particulars of the old woman's death. After administering to the necessities of many poor sick people, I determined to go and see the corpse, thinking it possible she might still be in the state of unconsciousness which often precedes death. On entering the humble abode, I found the body lying on a mat in an inner room. Several women, including her daughters, were sitting near the door, weeping and howling most fearfully. I told them to be calm, and requested two of them to accompany me into the room of the dead. They evidently shrunk from the task, but ultimately went. The appearance of the body was exactly that with which I was too familiar—a cholera corpse when once seen can never be forgotten. I knelt down, and passed my

hand over the clammy forehead and neck; and after a time thought that I felt, occasionally, a slight pulsation about the region of the heart. "Run into my vestry," I said to one of the women, "and bring my small medicine chest." She stared, and replied, "What for?" "Never mind," I said; "go at once, and bring it here." She went out, exclaiming, "The padre is going to give physic to the dead!" I then called in four of the other women, and insisted, much against their will, on their rubbing, as hard as possible, the feet, legs, and arms of the old woman. They remonstrated on the folly of such an uncommon course of action; but finding that I was in earnest, after a good deal of grumbling, they did as they were told. The medicine chest having arrived, I adopted the usual plan at that time practised, of giving calomel and opium, (which plan has since been quite discarded), and, without weighing it, took up as much calomel as I could place on the spatula, and forcing open the mouth, endeavoured to throw it down the throat. I then took a large dose of laudanum, without measuring it, and with a tea-spoon tried to pour it down. It appeared however in vain; the liquid gradually oozed out of the sides of the mouth, and to all appearance the woman was quite dead. Undeterred by these symptoms, I endeavoured to irritate the fauces of the throat with the feathery end of a quill. The heat in the small room was suffocating; and after having been on my knees for more than an hour, I was at length so overcome that I was on the point of relinquishing the attempt, when a slight spasmodic sound was heard from the mouth. This encouraged

me. "Rub away," I said, "with all your might; she is still alive." Presently the woman opened her eyes, and I contrived to pour a little diluted brandy down her throat. The powerful stimulant had a wonderful effect, and in less than half an hour she was able to sit up and speak. I had her removed to the verandah for fresh air, and in the course of the day she was out of danger. She lived after that for several years.* The grave had been dug, and everything was prepared for the funeral. When the heathen portion of the inhabitants saw the old woman alive and rapidly recovering strength, they declared it was a miracle, and that she had been raised from the dead.

That afternoon, when the bell rang for service, nearly all the people in the village and neighbourhood assembled; affording an excellent opportunity of addressing them on death and eternity, and of directing them to the Great Physician who alone can heal the maladies of the soul.

On my next visit to the place I was literally frightened, and was inclined to return immediately home. Sick people had been brought from a distance of nearly twenty miles, that I might touch them and make them whole. In vain I declared my inability to help. The poor people argued that if I could raise the dead I could certainly heal the living. Equally vain was the

* The above account was published in the London newspapers in the year 1848, when the cholera was raging in the metropolis, in order that no cholera corpse might be interred before decomposition had become evident, as I felt assured that many persons had been buried alive. I received letters of thanks from various medical gentlemen and others for the information thus afforded.

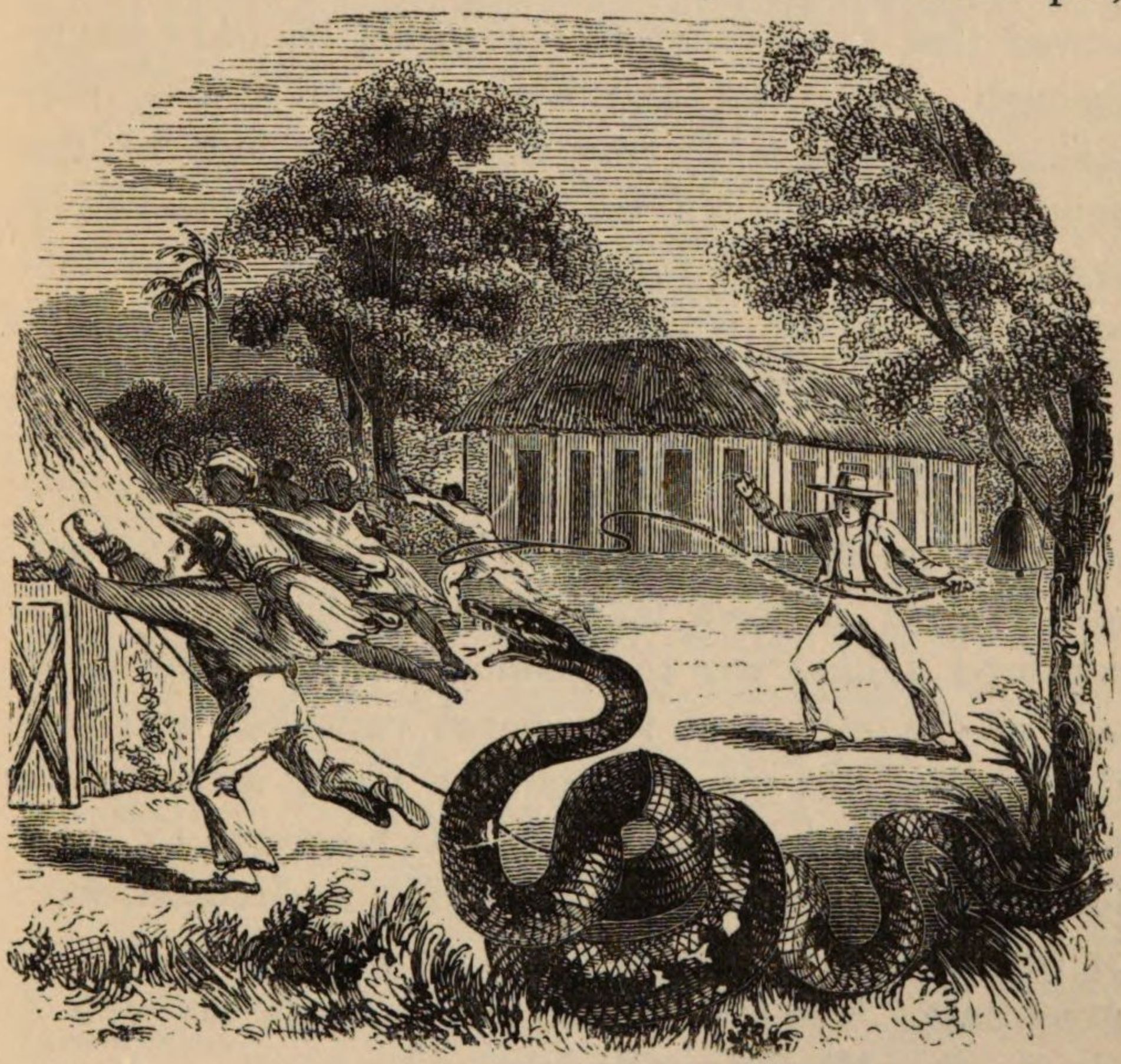
assurance that the old woman was not dead when I first saw her, and that she was restored merely by friction and medicine, through the mercy of God. This did not satisfy them; and although I applied such remedies as I was able to many of the sick people, yet because they were not immediately cured, the failure was attributed, not to my want of power, but to want of will on my part to heal them.

One day about this time, on going to Kristnapore with Mr. Lacroix, we found the village in a great state of excitement, owing to a large boa constrictor having found its way into the house of the mission schoolmaster. The fearful hurricane of October had not only desolated towns and villages, and caused a dreadful loss of life, but it had been severely felt also by the wild beasts and reptiles throughout the whole of the Sunderbunds, great numbers of which were drowned.

Kristnapore stands on the north-eastern verge of the Sunderbunds, and shared partially in the disastrous effects of the hurricane. The schoolmaster resided in a small house near the chapel compound, but on account of the inundation, which had partially reached that station, instead of sleeping at home, he spread his mat in the verandah of the chapel. Early the next morning, before it was light, he went into his house to procure some rice for his morning meal; and knowing exactly where the rice basket stood, he extended his arm towards the spot, when he placed his hand, not on rice, but upon a cold and slimy body. Greatly alarmed he instantly retreated, and lights having been procured, a huge boa was discovered coiled up on the rice basket.

fast asleep. With long bamboos the people endeavoured to kill it, inflicting a severe wound on the under part of its body. Immediately erecting itself, with open jaws it darted towards its assailants, and put them to instantaneous flight. Knowing that Mr. Lacroix and I would arrive about ten o'clock, they shut the door, and left the serpent a close prisoner.

On hearing the particulars we procured some ropes,



and, making a noose, opened the door, when we found the boa coiled up, but with its eyes open. A blow from a bamboo made it rise, and whilst preparing to dart upon us the rope was thrown over its

head, and being drawn tightly through the noose, he became powerless. We had it dragged out into the chapel compound, where it was beaten, as we supposed, to death; it was then left on the ground, with the rope still about it, whilst we proceeded to make arrangements for the services of the day. About half an hour afterwards we heard a loud shout of "*maro, maro*" (kill him, kill him). Hastening to the spot we observed that the serpent had wriggled its body partly through the noose, and was only prevented from making its escape by the rope having entered the wound before alluded to. Mr. Lacroix immediately seized the rope, and tightened the noose. Thus irritated, the reptile reared its body, and with widely extended jaws, darted savagely at Mr. Lacroix, who by his activity alone eluded the attack; though pursued by the creature round the compound, he retained his hold on the rope until I had procured another, and thrown a fresh noose over its head. The recaptured animal was then immediately suspended on one of the rafters of the chapel verandah, and was there killed. It was apparently a young serpent, and not more than half its growth. It measured eighteen feet in length, and twenty-two inches in circumference. It could have swallowed a kid or a small child with great ease. The stuffed skin is now in the museum of the London Missionary Society.

The general work of the mission at this time was prosecuted with regularity and zeal. Tracts in the various languages of Bengal were continually issuing

from the press, in editions varying from five to ten thousand; the four Gospels, bound up separately, were widely circulated; public services were held every evening in some of the bungalow chapels; the schools were constantly visited, and the separate classes examined; whilst all the village stations received that attention which their various necessities required. And it pleased God to bless these various labours by causing many of the idolaters to embrace the Christian faith.

About this time a case occurred which singularly illustrated that passage in Isaiah xlii. 16: "I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." Some years before, a young girl, the daughter of a respectable Brijabasse, residing in a village in the Upper Provinces, was playing with other little girls near her father's house in the gloom of the evening, when, as the children were about to return to their homes, several wretches seized upon them, and conveyed them to a boat concealed in a small nullah, where they found several other girls, who had been kidnapped in the same manner. Their captors immediately set sail for Calcutta, where the poor girls were sold in the bazars to be trained to a life of infamy and shame.

A Mohammedan widow lady, possessing considerable wealth, had been for some time anxious to obtain a child whom she might adopt as her own, in the hope that by kind and affectionate treatment she might

obtain her confidence and love; for although she had many professed friends, she had not one in whom she could confide. To obtain such a child, she instructed her agent to watch the arrivals of slave children, and to purchase one whom he thought likely to suit. Out of many presented for his inspection, he chose the one above mentioned. The lady was greatly pleased with the choice, and lavished on the poor child all the affection of a mother. With this lady she lived for several years, in the enjoyment of every earthly comfort, but in a state of profound ignorance; and although her parents were Hindoos, yet under the guidance of the lady she became a Mohammedan, and with her mistress attended all the services connected with the Mohammedan faith. When about twenty years of age, conscience began to accuse her of many sins against God, and she became melancholy and sad. Her mistress ridiculed these feelings, and did all in her power to cheer her spirits and comfort her mind.

One day a beggar came to the house to solicit an alms. With this man she entered into conversation, not about the trifles which generally form the subject of such talk, but about the salvation of the soul. "Oh," said the man, "I have heard about that before." "Where?" she enquired. "At a house in Dhurrum-tollah, where all the *goreeb loke* (poor people) receive a weekly supply of rice; and a man comes and preaches to us about our souls, and about salvation by Jesus Christ." (See page 88.) "He tells you about Jesus Christ, do you say?" replied she; "where is that man to be found? I will go to him at once: if salvation

is to be obtained by Jesus Christ, it is just what I want; I will go, and perhaps he will tell me how to find Jesus Christ." "The man lives," said the beggar, "close to the Dinga Bhanga Chapel, and his name is Narapot Christian."

This was enough; the poor girl immediately went in search of the man who could direct her to Jesus. She came to his house, told him her history, her hopes, and her fears, and begged advice. Narapot directed her to "the Lamb of God, that taketh away the sin of the world," and explained the mysteries of redemption, how that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Her mind now became easier—she found she had laid hold of a hope which was as "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil"; and she felt that, although she was a sinner, she could rejoice in God as her Saviour.

From this time she regularly attended divine service on the Sabbath afternoon at Union Chapel, occasionally receiving private instruction from my wife and myself. She was desirous of being baptized immediately; but, anxious to know more of her character, it was delayed a considerable time; till on Sabbath, the 6th August, 1831, I baptized her by the name of Mary—for she seemed like that Mary who bathed the feet of Christ with her tears, and wiped them with the hair of her head. Mary, I believe, still lives, adorning the doctrines of Christ her Saviour by a holy and consistent life.

In 1828 our Calcutta Mission was strengthened by

PREACHING IN INDIA.

the arrival of Messrs. CHRISTIE and JOHN ADAM, young men in robust health, and wholly devoted to God and the missionary cause, who took up their abode at Kidderpore. Alluding to his engagements, Mr. Adam thus wrote :—

"At an early stage of a missionary's career in India, it is much easier to hold a conversation in a familiar manner, than to deliver a sustained address to a floating, a not unfrequently hostile, and an always suspicious auditory : my habit, therefore, has been to go out in different directions every morning, from eight till ten or eleven o'clock, enter into friendly conversation, invite discussion, read and distribute tracts, examine schools, etc. Two or three times a week I frequent markets (very numerous in this neighbourhood), which present a most inviting field of labour. These excursions are of the most interesting character, and present daily encouragement to persevere, so long as practicable, in the plan I have adopted. The afternoon is devoted to the examination of schools in the Catechism or Gospels, by which means numbers of persons become acquainted with the elements of the Christian doctrine."

The hopes and expectations of these excellent young men were doomed to disappointment. Mr. Adam was attacked with brain fever, induced by exposure to the sun, and died in April, 1831; and Mr. Christie soon afterwards was compelled through ill health to leave Bengal, to which he never returned.

CHAPTER XXIV.

THE PAST AND THE PRESENT.

AFTER the events before recorded, our Bengal Mission was strengthened by the arrival of several new labourers. Mr. DE RODT was appointed to join Mr. Lacroix in the charge of the native church to the south of Calcutta; Mr. MORTON, formerly connected with the Society for Promoting Christian Knowledge, to reside in Calcutta; Messrs. PATERSON and LESSEL to unite with Mr. M. Hill, at Berhampore; Dr. MATHER to Benares, but he afterwards established a new station at Mirzapore; Mr. SCHURMAN also to Benares, where he was afterwards joined by Mr. JAMES KENNEDY; while Mr. BUDDEN opened a new station at Almorah. Thus the work of evangelizing India went steadily on. In other sections of the church similar changes occurred in the arrival, departure, and death of the missionary agents; but every fresh arrival, not only added to the numerical strength of the little army of Christian labourers, but contributed its share of moral influence among the people with whom they were called to dwell.

Difficulties arising from the ignorance and prejudices of the heathen, the fierce opposition of the Brahmins,

and the inconsistencies of some of the newly made converts, had to be encountered; but notwithstanding these things, the good work silently and surely progressed, and numbers were added to the church, whilst in some places a spirit of toleration and enquiry became pleasingly manifested. Our Educational Establishments were becoming more and more appreciated, and many of the students became savingly converted to God; while an educated, well-qualified Native Ministry was being raised up in the midst of the people, giving fair promise of being able to continue and carry to completion the blessed work which the missionaries had successfully commenced.

After a continuance of nearly twenty-five years in Bengal, principally in the low-lying districts of Calcutta, my own health began seriously to fail, and it became evident that my Indian work was coming to an end. After struggling with disease for several months, completely prostrate both in body and mind, I reluctantly yielded to circumstances, and embarked for England, where I arrived in 1843; at which date I close this brief history.

The loss of missionary life in connection only with this one section of the London Missionary Society's operations in India has been very great. An allusion to the Pioneers who have fallen will not be without interest; for the mention of the names of those who thus laboured in that part of the mission field, and who have been removed by death, will revive pleasing as well as sorrowful recollections to some who read this simple story of mission life in Bengal.

Mr. Forsaith . .	died at	Chinsurah.
Mr. May . . .	„	Chinsurah.
Mr. and Mrs. Hampson	„	Calcutta.
Mr. and Mrs. Keith .	„	Calcutta.
Mr. and Mrs. Warden	„	Calcutta.
Mr. Bankhead . .	„	Calcutta.
Mr. and Mrs. Harle .	„	Calcutta.
Mr. Robertson . .	„	Benares.
Mr. Higgs . .	„	sea.
Mr. Pearson . .	„	Calcutta.
Mr. Trawin . .	„	Berhampore.
Mr. and Mrs. Piffard .	„	Calcutta.
Mr. John Adam .	„	Calcutta.
Mr. De Rodt . .	„	Calcutta.
Mr. and Mrs. Mundy .	„	Chinsurah.
Mr. and Mrs. Paterson	„	Berhampore.
Mr. and Mrs. M. Hill .	„	Berhampore.
Mr. Parker . .	„	Calcutta.
Mr. Schurman . .	„	Benares.
Mr. and Mrs. Buyers .	„	Benares.
Mr. Lacroix . .	„	Calcutta.
Mrs. Mullens . .	„	Calcutta.
Mr. Ray . . .	„	America.
Mr. and Mrs. Townley	„	England.
Dr. Boaz . . .	„	England.
Mr. James Hill . .	„	England.

With all the above-named missionaries (except the two first) it was my privilege to labour; and I bear this testimony to the zeal and faithfulness with which they prosecuted the great work which the Master gave them to do, until He called them home to their reward.

Since the commencement of our Mission in Bengal, many causes have been at work favourable to the missionary enterprise generally, though perfectly independent of it; amongst which may be mentioned:

1. The great increase of European inhabitants. The vexatious and arbitrary power exercised by the late East India Company, not only in monopolising the whole of the commerce, but in a rigorous exclusion from their territories of all but their own immediate servants, has come to an end; and a more liberal policy has induced thousands of merchants, professional gentlemen, and tradesmen, to settle down in the country, where they have exerted among the natives an influence of the most beneficial character. The expenses attending a voyage to India, and the impossibility of the European labouring classes existing in that climate, have prevented any from proceeding there except persons in respectable circumstances; and these generally being educated and steady people, many of them also decidedly pious, have given a tone to morality generally, unknown in the first days of the Missionary Pioneers.

2. The introduction into India of European science and literature has energized the hitherto stagnant minds of the Hindoos, and compelled them to think. Prior to European influence, the native mind remained for ages in a state of dull repose, never disturbed by hopes, or doubts, or fears. What was believed by their forefathers the people religiously believed in still. Change was considered not only dangerous, but absolutely wicked; and this feeling extended to every-

thing connected both with the morals and customs of the nations at large. Their food, their dress, their houses, their religious ceremonies, their domestic habits—all remained the same as they were a thousand years before.

But when the first steam vessel stemmed the waters of the Ganges, against both wind and tide; when the tall chimney of the first steam mill was seen sending forth its thick column of black smoke; when the electric telegraph transmitted in the course of one hour a message which it formerly took a month to convey; when the screaming whistle of the railway engine, as it rushed through the jungles, caused more alarm among tigers and other beasts of prey than all the shouts of hunters in the by-gone time—the people stood and wondered, and opened their eyes to the fact that all wisdom was not confined to Hindooism; and that with all their supposed knowledge they had something still to learn. Convinced of that fact, they became willing students in the schools of European science and literature.

3. The Hindoo mind once aroused to thought became active in seeking after knowledge. To obtain this an acquaintance with the English language became necessary; and to provide it the Hindoo College, and other Government Schools, opened their doors; which, whilst they gave instruction in many valuable subjects, most carefully excluded everything connected with Christianity. The Shasters of the Hindoos, and works on science, fiction, and *belles lettres* were regularly read; but the Bible never—the very name of Christ, and

everything pertaining to spiritual life and godliness, not being permitted to be mentioned. This instruction unsettled the minds of the rising race, making them doubtful of their religious faith, yet giving them nothing better in its stead. The consequence was that infidelity became almost general among what was termed *young Bengal;* and works like Tom Paine's "Age of Reason," etc., were eagerly sought after, and diligently perused.

4. What the Government Schools thus denied was however amply supplied by the various Missionary Institutions; and whilst in these Establishments general education, equal to what was offered in the more costly colleges, was freely imparted, Christian teaching occupied the most important part. In them, everything in science and philosophy was made to bear on Christianity. Thus whilst the Government Schools have sent forth hundreds of professed infidels, the Missionary Establishments are sending forth young men fully imbued with Christian truth, prepared to do battle both with infidelity and Hindooism, and who now form that army of Native Evangelists that will, at no very distant period, do away altogether with the necessity of European missionary agents.

Besides the above, and in connection with public opinion at home and missionary operations abroad, since the days of the Pioneers, other most important changes have been effected:—

1. All connection between the British Government and Hindoo idolatry has come to an end. The disgraceful

sight of English soldiers and military officers presenting arms and firing salutes in honour of some filthy and obscene idol, when carried in procession through the public streets, is now no longer seen. The tax levied on pilgrims to that Moloch of India, Juggernaut, is no longer extorted. The payment of idolatrous priests, dancing girls, and the numerous attendants at heathen temples, has been discontinued. The repairs of idol shrines by a professedly Christian Government have ceased; and Hindooism is left, as it ought to be left, to its own merit, either to stand or fall.

2. Infanticide is no longer tolerated in any part of India; and where it is discovered, the offence is followed by penal consequences.

3. The cruel rite of Suttee, by which hundreds of poor defenceless females (many of them mere children) were burnt to death on the funeral piles of their deceased husbands, has been abolished. The native female community at large has reason to bless God that Lord William Bentinck ever became Governor-General of India. For many years the united Missionary bodies had petitioned the different governments to suppress this cruel practice; but owing to the timid policy then prevailing, fears of a revolt among the natives silenced the voice of humanity and justice, and the shrieks of the poor victims of jealousy and superstition were unheeded by those in whose care they had been placed by the providence of God.

4. Under the rule of the same enlightened nobleman, the horrid system of Thuggee (described in Chapter XX.) was brought to light, and effectual means

adopted for its entire suppression. The public can now travel in every part of India without the fear of being tracked and murdered by a systematized gang of religious assassins, such as once existed.

5. In the British Courts of Law, oaths on the water of the Ganges (by the Hindoos), and on the Koran (by the Mohammedans), such as were formerly taken, have been abolished, and solemn affirmations substituted in their place.

6. Liberty of conscience, without incurring loss of property, has been established. Now any high-caste Brahmin on becoming a Christian, whilst he may be called to suffer much from family relations and persons of his own caste, is not, like Narapot Singh, liable to lose his estates, but may still retain his property.

7. Female education, which at the commencement of this century did not at all exist, (and amidst the *one hundred millions* of females in India, scarcely one could then be found able to read or write,) is now permanently established throughout Bengal. The Zenana Mission is doing also a great work among the female aristocracy of the country. The consequence of this branch of missionary effort will be an increase of domestic happiness, purity, and truth, which the most sanguine hope can scarcely realize.

8. But the greatest blessing conferred upon India has been the translation of the Bible in its various tongues; a work which ranks first in importance among the agencies employed for India's conversion. Besides the numerous Serampore versions, including

thirty translations of the whole or parts of the Bible into Indian languages—which, though good for a beginning, and useful in powerfully directing attention to the greatness of the work, are now acknowledged to be unfit for standard use; apart from these great products, there are translations of the whole Bible, carefully revised during the last thirty years, into Hindustani, or Urdu and Hindui; into Bengali and Uriya; into Tamil and Singhalese; into Canarese and Malayalim; into Mahrati and Gujurati. At least ten versions of the entire Bible—not first attempts by scholars at a distance, but the work of ripe years, by missionaries who were constantly in intercourse with the people for whom the versions were intended.

The complete New Testament has been similarly revised and published in other languages; viz., in Assamese, by the American missionaries; in Telugu, with much of the Old Testament, at Vizagapatam; in Tulava by the Mangalore missionaries; and in the ancient languages of India—the Sanskrit and Pali. Besides these, some of the Gospels have been published in languages spoken by the barbarous hill tribes; such as in Santal, Lepcha, Khassia, and the Tankari of Koteghur; there are translations also in the Punjabi, etc.

Thus are the civilized Hindoos and Mussulmans of all India and Ceylon enabled to read in their own tongues the wonderful thoughts and ways of God, clearly and intelligibly set forth. The value of this who shall declare? How many years of thoughtful labour are concentrated in this library of Bibles! How many

millions of immortal minds will draw from it the streams of instruction, which shall convince the sinner, make the Christian grow in grace, comfort the sad, rebuke the backslider, warn of hell, and point to heaven! Had the missionaries done nothing else but prepare these versions, incalculable good would have been effected. Apart from all good to the natives, they have lightened the labours of their successors, and given them an immediate entrance to their work, for which the Missionary Pioneers long sighed.

9. The great result of missionary effort is a multitude of genuine conversions to God. Christian churches have been formed; native pastors have been qualified and ordained; Christian catechists and missionaries have been sent forth to declare the Gospel to their fellow country-men; colporteurs are employed to carry the Bible into all parts; and at the present time everything seems preparing for the entire overthrow of heathenism, and the establishment of the reign of Christ the Lord.

Such are some of the marvellous changes which have taken place since the Missionary Pioneers commenced their work in Bengal; and whilst there still remains much evil to overcome, and much earnest, self-denying work to accomplish, the Christian Church has abundant cause to bless God and take courage —for it sees these wonderful "signs of the times," and knows, both by that token and by the yet surer, because inviolable, promise of the Sacred Word, that the time is rapidly approaching when "the idols

shall be utterly abolished, "and when all mankind shall be blessed in Jesus.

I cannot conclude this brief account of the Missionary Pioneers of Bengal in better words than those of one of their number—the late excellent and devoted Bishop Wilson, of Calcutta :—

"What can exceed the inviting prospect which India now presents? The fields white for the harvest, and awaiting the hand of the reaper! Nations bursting the intellectual sleep of thirty centuries! Superstitions no longer mighty in the giant strength of youth, but doting to their fall! Britain placed at the head of the most extensive empire ever consigned to a western sceptre: that is, the only great power of Europe, professing the Protestant faith, entrusted with the thronging nations of Asia, whom she alone can teach! A paternal government, employing every year of tranquillity in elevating and blessing the people, thus unexpectedly thrown upon its protection. Legislation going forth with her laws; Science lighting her lamp; Education scattering the seeds of knowledge; Commerce widening her means of intercourse; and the British power ever ready to throw her ægis around the pious and discreet missionary!"

FINIS.

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